The Universalist Leader

"To secure the blessings of Liberty to ourselves and our posterity."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Associate ditor

John van Schaick, Jr.

Office Staff

F. I. Adams
D. Hall.
L. W. MacDonald.

Contributing Staff

Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, Kirby Page, George F. Milton, Jr., Joseph Fort Newton.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

76 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60th ST., CHICAGO

Μιγμα

One of the cruelties of the confident immature is the readiness of young people to doom to outer darkness those who have reached middle life. . . . Young hearts, you are materialists, not actually and actively deriding the things of the spirit, but much too busy with the world to have either desire or leisure to be curious as to the world beyond the horizon's rim. You wish to put age in a dark closet and keep the key. You grasp at life with both hands and mistake shadow for substance. (*John Moore, in Christian Century.*)

υ λ

Pennsylvania has done well to enact a law against lynching, and it has become effective by the signature of Governor Pinchot. It seems to have been modeled after the Dyer bill, which was introduced in Congress in 1921. Both measures provide for a fine of $10,000 to be imposed upon any county where a lynching takes place, for use of the family of the victim; both make officers of the law from whose hands a prisoner is taken and lynched guilty of a felony, punishable by five years imprisonment or a fine of $5,000. The Dyer bill provides for a penalty in a lynching mob; the Pennsylvania act makes such a participation murder. It also provides for a minimum fine of $10,000 and imprisonment for not more than ten years for attempt to take away from an officer a prisoner who has sought the protection of the court. (*Congregationalist.*)

υ λ

It is not necessary to answer the arguments put forth by the American Iron and Steel Institute in its shocking refusal to drop the twelve-hour day. These arguments answer themselves. . . . What we would speak of is not the refusal of the Iron and Steel Institute to get rid of this crowning abomination of American labor conditions, but the way in which this refusal is coupled with and endorsed by a religious appeal. Judge Gary, through whose mouth the Institute spoke its decision, is reported to have declared "in tones of utmost earnestness" that no controversy could be settled fairly "except in accordance with the principles of the Christian religion." "It is in accordance with our instincts and judgment to say," was his declaration, "that it pays a nation or an individual to follow a Christian course." Again, "the fundamental and controlling doctrine of the nation's laws should be in accordance with the principles of the Holy Bible, and every administrator should be compelled to indorse and practise its undeniable precepts." We suppose there are some persons who can stomach this. We can't! (*Unity.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.
Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.
Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue, Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Ernest C. Jones.
Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.
Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton, Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.
Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)
Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D. Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.
Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life

THE Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI | No. 26

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

ARE WE TIRED OF LIBERTY?

THE Italian premier, Mussolini, yesterday an ordinary general and to-day a little statesman, has remarked that "people are tired of liberty." He speaks the truth. The people are tired of liberty. Certainly his own people are, or they would not let him be their dictator. The descendants of the men who loved and followed Mazzini, Garibaldi, and Cavour have surely grown tired of liberty, though their heroic fathers lived and died for it.

And other peoples, too, are experiencing the same moral and national fatigue with respect to liberty. The Russians revolted from tyranny and risked everything for liberty, and now those in power are destroying the liberty of others.

And we ourselves have undergone a great change. For years now men have derisively spoken of the Declaration of Independence as a document full of "glittering generalities," and its doctrine of freedom as untrue in political fact and in the nature of things. And we have enacted laws against freedom, and appointed commissions which, acting with the authority of the state, have done despite to all our once cherished ideals of liberty. And self-appointed committees and groups and organizations whose purpose and spirit are diametrically opposed to the Declaration of Independence stand for the defense of the Constitution or the Flag. There is, therefore, much in the actual temper of the peoples in many lands to justify the remark of Premier Mussolini: "People are tired of liberty."

And yet our fathers had a high estimate of the significance, value, and necessity of liberty. They wrote it into the Declaration. They contended that all men had the inalienable right to liberty; that life without liberty would be valueless. And they were willing to risk everything to secure it and to maintain it. And the great patriot who said, "Give me liberty or give me death" spoke the secret thought and the passionate desire of many hearts. As their own forefathers had counted religious liberty the dearest possession of earth so their children counted civil and political liberty their dearest treasure. The idea of liberty played the chief role in the drama of their lives. It had tremendous power over them. It made them men of a large mould and with a fine temper and audacious daring. It founded institutions which embodied and expressed the ideals of free men.

And its influence was extended across the seas, in France and England, and kings on their thrones and persons enjoying royal privilege began to feel and to talk of the menace of democracy. This is what the Declaration of Independence once meant.

And this is what it should still mean to all true Americans. We need to recover the very idea of liberty such as our fathers believed in, and to have the same high regard for it. This is a time to show our confidence in freedom. This is the democratic faith which we are to keep and to which we are to be true. There is no safety except in freedom. There is no progress except through liberty. The men needed for a democracy can be made only by freedom. The democracy founded by free men can be perpetuated only by free men. The Statue of Liberty Enlightening the World that stands in New York harbor has time and again let her light go out. Now if ever is the time to keep it burning, that men at home as well as those who seek our shores may see it and be enlightened by it. *D.E.*

* *

RAISING MONEY AT PROVIDENCE

WE are not informed, but we assume that drives for money at Providence will not be in the foreground. At the General Convention there is a disposition to avoid taking time for this purpose. To be sure there are usual collections. At the time of the communion or at the Sunday morning service there has been in the past a collection for the Gunn Ministerial Relief Fund, and there is no question but what people give with willing and grateful hearts for this peculiarly appealing cause. There ought to be a chance for people to give for the Japan Mission. In the Woman's Missionary Society some such collection is usually taken. The ladies likewise are bracing themselves to clean up the Clara Barton Home matter. In the General Sunday School Association an increasing number of loyal backers of this society for propagation of the faith come forward to strengthen the work of extension.

Always in the background are the heads of colleges, theological schools and academies trying to increase the endowment. They ought not to be in

the background. What they have done inspires us with gratitude and fills us with faith.

There are State Superintendents also, busy with state ministerial pension plans much further along than most people imagine. There is the General Superintendent, commissioned to build the National Universalist Memorial Church and the Perin-Cate Home in Japan.

The Universalist Publishing House, with every dollar it owns devoted to church extension work, with increasing opportunities opening up before it through the use of printers' types, "Luther's missionaries," will be at Providence with its books, its papers, its reporters and its managers and trustees, willing and anxious to explain how one can help perpetuate and extend its work by its Universalist Headquarters gold notes.

Probably most of these things will not come up in any formal way at Providence. Certainly nobody need feel obliged to stay away because of insistent appeals for money. Universalists do not do their business that way. They leave the question very largely between the individual and his God. The facts are generally stated somewhere, and usually facts are their own best advocates.

The two things we feel moved to emphasize are these:

First. Probably comparatively few of us do as much for the Church and its great work as we should. The two questions which determine duty are "Have we a chance?" and "Have we the power?" There are innumerable appeals in this age of Applied Christianity. Universalist ministers and laymen alike are giving and urging others to give to causes outside of the Church. It would be tragic from our standpoint if we refused. The work of Christ is not limited to our denomination. Community causes are peculiarly appealing to Universalists. They are poor, disloyal Universalists if it is not so. But in our divisions of our funds and our decisions of what to do we ought not to neglect that which scatters the seed so far and wide and generates such power for noble community causes as the Universalist Church.

Second. Probably most of us judge too much what our brothers do. "He is a rich man and could do it all alone if he wanted to," we say. How do we know it? Unquestionably there are those whose distributing faculties have atrophied in the processes of acquisition. But Universalists have few such people. Let us not seek to know what this one or that one whom we deem wealthier does, but conscientiously take stock for ourselves as trustees of a God far better to us than some of us deserve, and then administer our trusteeship as in His sight.

Our time at most is not long. What we spend wisely we most certainly possess in a way that no revolution can shake. And what we will or devise to wise and noble causes brightens the sunset days with the consciousness of an influence projected into the future farther than we now can see.

In his admirable book "Building with India" Daniel Johnson Fleming tells us that "an old low-caste woman was once asked the cost of a temple in the process of building. She turned to the missionary in surprise and said: 'We don't know. It is for our God. We don't count the cost.'" We live in an age where we have to use our brains and count the cost, but we may well pray for the spirit of the despised Indian woman to enable us to count no sacrifice too great for God and humanity.

* *

A NOTABLE RECORD

OCCASIONALLY you hear people question whether missions are worth while. Sometimes they mean the effort to make our faith known to those of alien race and tongue, sometimes they are even more provincial than that and intimate that if people West or South want Universalism they should get it for themselves without any help from us.

Perhaps some of these people will not merely read but think a little about the significance of the following report from the Q. H. Shinn Memorial Sunday school of Chattanooga, Tennessee.

> At the session of our Sunday school Sunday, June 3, we had a rather unique record, and in fact, as far as our records show, for the first time in the history of our school every officer, teacher and member was present at our session, giving us 100 per cent.

* *

Denominational Efficiency

The latest proposal for increased denominational efficiency through consolidation of semi-independent organizations was made at the General Synod of the Reformed Church in America, which has just been held in Asbury Park, New Jersey. Their committee proposed to consolidate the Board of Foreign Missions and the Women's Board of Foreign Missions, and in a like manner the two domestic mission boards. It proposes practically to eliminate the Board of Publication and Bible School Work and to transfer its functions to the Board of Education, and also suggests improvements in the Board of Direction, which holds the greater part of the three million dollar invested funds and determines general policies of the Church between sessions of the Synod.

* *

Cause for Rejoicing

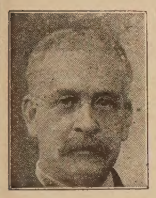
La Crosse, Wisconsin, reports through its minister, the Rev. Nellie Mann Opdale, that it has oversubscribed its quota by more than $100 in the National Memorial Church and Perin-Cate House Campaign. When we stop to think that only a short time ago La Crosse was considered one of our dormant churches, we should all feel very proud of this achievement. We extend to Mrs. Opdale and the loyal Universalists in the La Crosse church hearty congratulations on the success of their undertaking. Another cause for rejoicing is the gift of $3,000 for two windows in the National Memorial Church, from a lady who wishes to remain unknown for the present.

* *

Postal Delays

We constantly receive letters asking why a given issue or a particular copy of the *Leader* is so long in reaching subscribers. We have tried to get the answer many times but without success. That there is nothing exceptional, either as regards the *Leader* or the Boston Post Office, may be gathered from the fact that a special delivery parcel mailed from New York on Wednesday, June 13, reached this office on the following Tuesday.

Front Porch Studies



THE coming of Miss Prophecy was most welcome. She was an attractive young person dressed in the latest replica of "King Tut's" resurrected reign. I should have been disappointed had it been otherwise, for I saw at once that she was up to date, nd a little more so, showing that every new fashion s simply the reproduction of an older, whether in race or garments.

But she liked my old-fashioned rocker and made herself comfortable therein as she greeted me with his mystic phrase, "To-morrow you may know somehing you only think you know to-day, and if you are very wise it will be disclosed to you that what you knew was so was not so after all."

"All of which," I responded, "is interesting, but what does it mean?"

"It means," she replied, "that there is nothing new in this old world. Fashions, jokes and sermons are all adaptations from something gone long before. The original man is the one who can dig back far enough into the past to find something his contemporaries have forgotten, if they ever knew. He who knows the past well can well understand the present, and prophesy the future.

"But what is on my mind to-day is the impression that so many going back to the past get entangled there and can never get away, and so, in a wretched effort to justify themselves, demand that everybody must come back into the old beliefs and surroundings and conditions and conform thereto. We have a most conspicuous example right here in our distinguished neighbor, Mr. Bryan. He is distinguished, for he is a really wonderful speaker, so often on the right side of things one hesitates even to question. But the Lord or somebody has given him such a flexible tongue that he can beguile the very elect.

"The chief trouble is that he talks from the mouth outward and does not mingle enough of thought with his discourse. He can talk on one subject as well as another, and frequently better! He is a living human phonograph. All that is necessary is to slip in any record and he will talk brilliantly and at length on any subject, from science to socialism, from tomatoes to theology, from farming to fundamentalism, from heaven to hell, from local politics to international peace. There is no limit to his versatility. As Dr. Van Dyke says, 'he talks much but he reads little.' He pleases as a piece of music pleases—but does not convince.

"When a group of men from the Middle West heard him they reached every extravagance in extolling his matchless oratory, but when a cold-hearted outsider interjected the question, 'Will you vote for him?' with one accord they responded, 'Not on your life.' He seems to speak with authority on so many subjects that he is reliable on none. He not only stopped thinking a good many years ago, but assumes that all the rest of the world came to a halt also—but he keeps right on talking.

"Through the years he has been picking up one issue after another, fads, and exploiting them, only to drop them with the discovery of a new one. For his latest obsession he was drawn to the old, very old, problems of dogmatic theology by observing that there was a very large unthinking constituency among those who knew nothing about it, and primarily what Mr. Bryan always wants is a constituency, the bigger the better. He wants some one to talk to.

"He is a phrase-maker and a phrase-user. After the stress and struggle of the religious conventions which he tried to halt in their forward march, he has struck out this striking title under which to summarize all existing conditions: 'Back to God.' That is what he is talking about now, whether he addresses the angels' convocation or the anglers' club! But the title is deceptive. What he means is 'Back to Bryan.' So far as we know, no one has passed God yet, while there is quite a respectable crowd ahead of Bryan. But he has dug up a tomb of some theological 'King Tut' and extracted from the casket these precious jewels—the literal reading of the Bible, the virgin birth, the vicarious atonement and a real seething hot and eternal hell for all who do not accept the magic propositions, and this he calls going back to God.

"It is curious wise men can not or will not see the elemental truth in things. Here is Bryan trying to found a theological Ku Klux and demanding that all shall wear his ridiculous mask and uniform as a sign of their fitness for heaven. And he gathers followers in vast unthinking multitudes just as the Ku Klux does, far more than the thoughtful people of the Churches dream.

"A great wave of theological reaction is sweeping over the world, and it is time for every growing Christian to be on the alert and up and doing. It is folly to sit back and ridicule. This wave is not to be held back with the breath of doubting words. There must be something positive, affirmative, even audacious, and here is where I see the place of the future Universalist Church. No other Church has so sublime an opportunity, so divine a mission. In the time of dogmatic disintegration there is no other Church which can, if it will, offer as a substitute for those delirious speculations so calm and sane and satisfying a view of life in its widest latitude and longest longitude, without stultifying itself. Here is the Church which instead of crying 'Back to Bryan' can lift the cry, 'Forward to God, a God of reason and common sense, adequate to carrying forward this life which He has created to a successful conclusion.'

"Multitudes are proclaiming that they do not believe the old dogmatic stuff their preachers are preaching, and as they talk on you learn they have in their hearts the glorious vision of a successful God and a successful universe, or else there is nothing for a sane mind to believe."

"Now then," said Miss Prophecy as she rose to go, "our Church is coming together in a great Convention at Providence and with Providence, I believe. That occasion can be the end or the beginning not only of the Universalist Church but of the Christian Church itself.

"Many opportunities have been ours, but we have neglected them or sold them or given them

away. Now we have the best thing in sight with which to serve and save humanity. What are we going to do with it? Shall we let a few indolent time-servers neutralize our peculiar opportunity, or shall we stand up and proclaim, speaking as the real followers of the Master, 'I am the way, the truth and the life?' It is a temptation to the invertebrate minister to try to catch on to the tailboard of the moving van which seems to be going our way for a little time, or to make a generous contribution of what is not their own to give, by dumping our Church with its clear cut views into the chaos of present theological conditions, where we shall make about as much impression as the people we toss into the Atlantic Ocean.

"But the time now is for assertion and affirmation if we believe what we say. We can ill afford to waste our time philandering with those who have but one thought, and that is to absorb our glory and our goods. It is not an effective open mind which throws down the sides of the domicile to every alluring cause; it is spectacular but not splendid. We have about all we can do to measure up to our present opportunity, to give the world a faith it can accept without becoming sick at the stomach or losing all mental self-respect. Therefore let us do it—other things can wait."

And Miss Prophecy departed for a season from my Front Porch.

F. A. B.

Cruising Around a Changing World

XXV Raffles and Singapore

John van Schaick, Jr.

THESE Singapore people are fond of calling it "the middle of the world." By that they seek to convey the idea that they are about in the center of things. Curiously, some of our perspiring fellow globe-trotters seem to think it nearer "the end of things" or "the jumping off place." But the Singapore folks are right. They are on the main highway, as ships travel. They are the center of life for a vast area which sends it jungle stuff and ranch produce down innumerable streams and up from innumerable islands. It is the halfway point between India and China, and both pour their trade into Singapore. Its longitude is interesting, for it is about the antipodes of home—my Washington-New York-Boston-Cobleskill home. And my dear friends and relatives are hanging head down to me this hot afternoon. Its latitude is even more interesting, for it is just north of the Equator, with a hot, humid climate which knows almost nothing of seasons. To be perfectly fair, however, I must add that a beautiful breeze blew in from sea across the deck, and into the porthole of my stateroom, all day and all night

The mail didn't reach us here, which is a terrific disappointment, but two pieces of my mail sent to Kobe, Japan, caught up and helped a little.

We went ashore yesterday in time for luncheon at the Raffles Hotel, had rickisha men for the afternoon—or, I had better say, they had us to do with as they pleased—got our dinners at the same great hote', slept on the ship, had a forenoon around the city and the island to-day, and sailed at high noon.

Why should I catalogue the public buildings, or even describe the fascinating "Botanical Gardens," when there are just two things I want to tell about—"Sir Thomas Stamford Raffles" and "Singapore as one of the great meeting places of the world?"

Raffles has completely possessed me since I first read about him and heard about him in Java.

He wasn't born Sir Thomas. He was born in 1781 on a merchant ship lying off Jamaica, of which his father was captain. He had schooling in England, but was put to work at the age of fourteen in the secretary's office of the British East India Company. By the time he was twenty-four he was picked to go out to Penang, an island off the Malay Peninsula, which we will pass day after to-morrow *en route* to Rangoon. He then did two things which helped "make him." He married the widow of a surgeon, who had lived in India and was not afraid to launch out on such an expedition; and he had brains enough to buckle down on the voyage and learn the Malay grammar. Very soon the clerk was interpreting and translating for everybody else, had to step in and be acting secretary when the secretary of the colony got sick, and within two years was secretary himself.

Breaking in health under the overwork in a hot climate, he was sent to Malacca to get well. Malacca is the province north of Johore, and Johore we see this afternoon.

At Malacca, because he knew Malay and made friends among the Malays, he got into a situation which gave him the chance of his life. The East India Company was abandoning Malacca. The work of dismantling things was going on. The Malay friends of Raffles told him quietly wherein the action was a colossal blunder. Raffles sat down and wrote an elaborate report to the Penang authorities, and argued for the retention of the post. This was considered so important a report that one copy was sent to London and one to the Governor General in Calcutta—the Earl of Minto. Without waiting to consult anybody, the Earl of Minto ordered the evacuation suspended. Years later high praise was given to Raffles for this act. The immediate consequence was that the Earl of Minto came to trust him. Soon Raffles was advising an expedition to capture Java from the French, who had seized it from the Dutch. When the expedition started, he was taken along. When it succeeded, he was made Governor of Java.

Reasons of state made England give Java back to Holland five years later, over Raffles' vehement protests. As Governor he had made a great record. He had dared to remove petty duties and other restrictions on trade, and trade grew by leaps and bounds. He increased the revenues of Java eight-fold. He got the confidence and friendship of the Javanese. But he buried his wife in Java. Down there the guides talked about Lady Raffles and showed us her grave. But she never was Lady Raffles. All that

ıme afterward. Raffles went to London, wrote a ıistory of Java, started a zoological garden, married gain, went back to the East as Governor of Sumatra, ıade another brilliant record, returned to London to ght his enemies, and died on his forty-fifth birthday.

While Governor of Sumatra, part of which Eng- ınd held at that time, he found himself blocked on every de by the Dutch, who were trying to oust all British ·ade from the East Indies by making the thousands f miles of water between the islands a closed sea. :affles moved quickly to stop them, sending in 1819 n expedition to get hold of the island of Singapore nd to make a British trading post there. This one ct completely checkmated the Dutch and ended heir scheme. It set England squarely across one of he great ocean highways. It gave her a place of trategic importance for her fleet. It made for her . great trading center. It helped her eventually to ;et rid of the Malay pirates who infested these waters vhich appear so peaceful and beautiful to us to-day.

And, as so often happens when we turn to the ıistory of great achievement, we find that he was nisunderstood and criticised by men who did not ıave his vision. Lady Raffles had to pay back 10,000 ɔounds sterling after his death for various items in ıis budget, including the expense of the mission to ound Singapore.

All this partly explains why the spirit of Raffles seems to hover over this region—why we thought of ıim and talked about him in the great cool corridors and in the lovely garden of the Singapore hotel which bears his name, why I got an Englishman to point out the way to his statue in front of the Parliament Buildings, and why his picture and his bust were the central features of our visit to the Raffles Museum. He had brain and courage. He dared to strike out. He was willing to buckle down to the deadly grind of mastering barbarous tongues that he might break down this language barrier, then and now in the pathway of success. It requires no stretch of the imagination to think of Raffles becoming one of the great Prime Ministers of England if he had lived.

The other supremely interesting thing in the city which Raffles founded is the variety of people who live there and who ·ome there to visit, to trade, to dig and to delve.

Singapore was a jungle inhabited by only a few fisher folk on the coast when Raffles got it from the Sultan of Johore. Now it has 275,000 people. Every barbarous jargon in the East is heard there. The background is Malay, and there are several kinds of Malays. Among them moves now and then a tall negro bushman, naked to his waist, black as the ace of spades. There are millionaire Chinese merchants and eight or ten kinds of Chinese coolies who speak different dialects. I had "useful words" in four parallel columns yesterday, in English, in Malay, in Chinese, and in Tamil, but I could not communicate with my coolies. Nor could any other resident to whom I appealed on the street or in the shops. To-day with my Malay chauffeur I held myself strictly to the sign language, showing him first a Singapore dollar bill. Thus I got along famously. The tall Indians in picturesque turbans striding along, the active little Japanese shopkeepers, the sampan men and junkmen bringing wares from all over Malaya, Arabs, Siamese—all are there. And of course with them the British, in civil government, in the army and in trade, many of whom live in lovely villas past which we drove to-day for hours.

And as people come to Singapore from all over the East and as they bring their wares with them from the jungle, from China, from India, from the islands, the list of things sold in Singapore is a list of the products of the East. It is a fascinating place as a trading center. Had not my wife suddenly appeared on deck I myself would have bought two huge beautiful genuine rubies for $10 just before we sailed away. Diamonds, Indian shawls, rugs, malacca canes, all kinds of semi-precious stones, cocoanuts, new varieties of bananas, various other tropical fruits, sea shells, sea horses, and a white cockatoo all came on board with our returning pilgrims from Singapore.

Among the comparatively new crops of which the people are very proud is rubber, introduced from Brazil and admirably adapted to the climate. They drove us out into the country this morning to see the beautiful rubber trees. Their rubber stands high in the markets of the world, largely because of the pains taken in preparing it for export.

Half of the tin supply of the world comes from the Malay Peninsula. Mr. A. W. Glessner, a Chicago business man, puts it as high as 90 per cent. Two of the islands which we passed *en route* to Singapore from Java, "Banka" and "Billiton," are important sources as well. Great smelting works on a little island near Singapore reduce the ore and prepare the metal for shipment. It is mined by great companies with modern machinery and by coolies who dig it in most primitive ways. The "Tin Stealers," a chapter by Cuthbert Woodville Harrison in "The Magic of Malaya," takes us into the jungle mountains and shows us how, by diverting mountain torrents, these poachers wash off surface soil and reveal the veins and pockets into which tin ore broken from tin rock has settled. Into burrows under huge rocks, which often become their graves, they dig their way. Out of dense thickets by almost impossible paths they carry the heavy loads which make them rich. They are thieves, strictly speaking, but free men. No white man's kick, no white man's sweat shop, no toiling for a pittance in the hold of a ship—"each has gone down to these holes," as Harrison puts it, "if even to his death, a free coolie, owning allegiance to no foreman, earning his living on his own terms." Now let no one interpret this eulogy as condoning larceny. It is merely exalting freedom. And in any event a little thief is no worse than some of the big respectable ones.

We have looked off on the jungle for hours and hours from the hurricane deck, studying it with our binoculars and thinking about what is going on there. The morning paper, the *Straits Times*, has this item:

"The manager of Tanjong Olak Rubber Plantations reports that a man-eating tiger took a Tamil coolie, named Narayanasamy, at 10.30 a. m. on Wednesday while he was picking up latex from some rubber trees near the jungle on Tanjong O ak Estate. The tiger sprang on him and dragged him away into the jungle. The manager visited the spot later and

followed the blood tracks, where he found the coolie about fifty yards inside the jungle. A leg had been eaten off above the knee. This estate is situated on the Muar River, about twenty miles from Muar.''

Harrison, in his description of Li Wang, the Chinese trader on a river which penetrates the very heart of the jungle, gives us this sentence: "He came when his boat was full of bark, or cloth of bark, of tuba root, of honey, of gutta, of rattan, of wood oil, of *damar* and *damar mata kuching* (resin and a special resin), of deer horns and skins, of all the strange things which for ages and ages have left this quiet middle of the world and gone East and West, masquerading under alien titles such as dragon's blood, cajeput oil and the like."

Of such and such is this interesting world. Of its richness there is no end. Its variety sometimes staggers us. Anything has happened, can happen, is happening every day.

Singapore is both an island and a city. It is part of the "Straits Settlements," a colony of Great Britain. On the Malay Peninsula there are also "The Federated Malay States," British protectorates, and "Other Malay States," like "Johore," British advised.

This whole peninsula is changing—becoming civilized, engaging in agriculture, creating new forms of wealth, and all of this development adds to the wealth and prosperity of Singapore

Straits of Malacca, March 30, 1923.

Workers' Education

F. Ernest Johnson

Research Secretary of the Federal Council of Churches

IT is commonly said by employers that the industrial situation demands the education of the workers along lines of sound economics. It would doubtless surprise many employers to know how great an interest workers' organizations are taking in this kind of education and in general cultural studies as well. Labor's interest in education is not new. Says Prof. Frank T. Darlton of De Pauw University: "The concept of universal and free education as a powerful economic and social engine did not rise to a prominent place in the social consciousness until the wage earner became an important factor in political life. A demand for free, tax-supported public schools appears when and where the workingmen have the ballot." Back of the new movement for "workers' education" is a very definite conviction on the part of labor as to the primary importance of public education.

But just as the ultra-conservative elements in America have since the war been looking apprehensively upon the institutions of public education as a possible means of spreading dangerous propaganda, so labor organizations have been turning their attention to the schools in the fear that they are becoming the medium of class education of a different sort. The Lusk Laws which were placed on the statute books in New York during the period of high tension following the war, in an effort to put definite limits upon academic freedom, have furnished an illustration of this attitude. They called forth the vigorous opposition of conservative people, including many stalwart churchmen, and aroused much hostility on the part of labor as constituting improper interference with the economic and political views of teachers in our schools. The New York legislature has now yielded to this adverse opinion and voted to repeal the laws.

There is a widespread impression in labor circles that the colleges and universities are dominated by what one might call a property psychology; that the economics they teach is the economics of privilege, in which the commodity theory of labor and the priority of property rights are central and dominant. This feeling is by no means universal. The head of a great "left wing" union said to the writer that he would welcome closer contacts between the workers and the universities. The Brotherhood of Locomotive Engineers boasts of the large proportion of the children of its members who are in college, and is offering the aid of its new co-operative bank in Cleveland to those who need financial help in completing a college course. This aid is not given without discrimination, however. A recent editorial in their journal, which is a remarkable magazine from the educational point of view, quotes David Starr Jordan as saying, "It is a shame to waste a thousand-dollar education on a fifty-cent boy," and then adds, "It is even more shameful to waste a thousand-dollar boy on a fifty-cent college." The *Journal* is making "a careful study of educational conditions and costs in every college and university in America."

Yet by a large section of the labor movement our institutions of higher education are thought of as controlled by "vested interests" and as fitting young people very poorly for leadership in the effort toward a better social order. Established schools are viewed by this section of the Labor movement with the same misgiving that many religious people have when they compare ecclesiastical and "secular" schools, to the disadvantage of the latter.

In all this there is a marked up-surging of class-consciousness. From the scientific point of view it is absurd to talk about "capitalist economics" and "labor economics." Yet this antithesis is definitely in the mind of the more critical element in the labor movement. And the chief reason for it is the alignment of "standard" economists and their activities and preachments with the conservative business interests of the community. A well-known business man has just started a correspondence school to teach "economics for executives." Similar projects have been undertaken before, and they give the impression, not unnaturally, that there is only one kind of recognized and respectable economics, and that is the kind that strengthens the position of property holders. This impression is deepened by the frequent demand

employers for the teaching of "sound economics" the workers. To this plea one of the foremost bor organizations has replied that labor is to-day oing more sound thinking than employers. To nderstand the situation one must put aside, for the ioment, his own convictions, and listen to what labor ays. Thus the president of the Pennsylvania State ederation of Labor: "The suggestion of a college or niversity reminds the active unionist of the perseution of some professors who have shown too much nterest in the welfare of the masses, and brings to is mind pictures of college students as strike-breakers —the college-bred man who assumed the 'patriotic' uty of helping to break the railroad strike last ear."

Since this series of articles was commenced, the vriter has been urged to recognize that the opposition f interest between employer and employee is imagined ather than real. He feels, however, that while this pposition can and must be dissolved, it is real at east in the minds of large sections of both groups, and hat the first necessity is to understand it. This requires patience and sympathy on both sides.

Aside from economic theories there is a very practical basis for labor's desire to have schools and study courses of its own. As long as there is a labor movement, it will pursue its peculiar ends and seek to maintain a solid front for its own interests. This is inevitable. Labor organization and administration have their own technique and call for trained minds. Collective bargaining is in itself a highly "skilled" performance. Hence workers' education is as natural a development as a labor press.

There are not a few educational and civic leaders who support labor in its contention for a more "human" interpretation of the economic organization of society and of industrial history. They are the "intellectuals" in the labor movement about whom so much is heard. Many of them are college professors, some are publicists, some are ministers, and some came directly from the working class. They have helped to launch an enterprise which has now reached such proportions as to be called the Workers' Education Movement.

It would be a great mistake, however, to suppose that the chief aim of workers' education is to gain certain immediate "class" ends for the labor unions. There is a deep desire on the part of multitudes of workers for a scientific and cultural education. The Hamburg (Germany) Workers' College had in the winter of 1921-1922 the following enrollments in six of the leading departments of study: Economics, 966; philosophy, religion and education, 737; language and literature, 661; art, 347; biology, physiology and hygiene, 279; physics and chemistry, 190.

The students were prevailingly industrial, clerical and commercial employees. The writer confesses his surprise at these proportions, particularly the second group. An instructor in the Boston Trade Union College, whose classes are conducted in the evening—one session a week—reports that he and his colleagues "have all felt themselves more than repaid for their pains by finding among their new students a hunger and thirst for knowledge very different from what they have encountered among the university under-graduates with whom they have been familiar."

The movement in America is much newer than in Great Britain. Beginning there in 1903 it comprised in 1920 2,526 organizations, 1,071 of which were trade unions. The Workers' Educational Association is self-characterized "a missionary organization working in co-operation with education authorities and working-class organizations." It has to its credit the bringing together in an effectual unity of effort the British universities and the British labor movement. The credit for originating the plan belongs to Oxford. The American counterpart of this association is the Workers' Education Bureau, through which are affiliated a variety of separate undertakings under different auspices. The course conducted by the Amalgamated Clothing Workers was thus announced to the union's constituency: "The Amalgamated is out for a drive for 200,000 leaders—for better unions, for bigger lives, for new hope, for greater power, register to-day!" The subjects announced include the political and economic organization of the United States, psychology as related to economics and trade unionism, and the history of social and labor movements. The International Ladies' Garment Workers have a well developed and specialized program. At Brookwood College, Katonah, New York, a labor professional school may be seen in operation—the first of its kind in America. It undertakes to train economists, statisticians, journalists, teachers and union organizers, all with reference to the requirements of the labor movement.

The workers' education movement at its best is in line, pedagogically, with the latest conclusions of our educators as to the best method in adult education. "It is not an attempt," says one of its leaders, "to teach workers what to think but rather how to think." It emphasizes group discussion as against the formal lecture method. The possibilities of the movement are unlimited. Its danger is manifest: it may become the most powerful influence yet created for class struggle and class hatred. The self-consciousness of the movement as interpreted by some of its representatives is such as to excite admiration and to awaken fear at the same moment. "It is idle to debate," says one of the best authorities on the subject, "whether workers' education can be controlled by others than the workers. It can not be. Controlled by 'public' authorities, by universities, by middle-class persons, it is adult education. It is education. It is useful. But it is not workers' education. Workers' education can no more be outside the labor movement than a trade union." This doctrine can not be dismissed as revolutionary or as propaganda of class strife; it is merely an account of what is going on in the labor movement. But it presages, nevertheless, a deepening of class cleavage in our industrial life.

If such an outcome is to be avoided it would seem that the educational program of the community as a whole must be broadened so that it may take advantage of what is vital in labor education, and may at the same time free itself from all suspicion of being more concerned to conserve institutions than to secure for men and women a more abundant life.

Vest Pocket Lay Sermons

XXXI Liberty

Agricola

THE Fourth of July signifies to Americans independence from Great Britain. That was a political fact of prime importance in history. The term Liberty has a wider meaning. It embraces individual as well as national freedom; it is social as well as political. Independence is in the realm of political science; Liberty in all the wide reaches of the human spirit.

Our colonial forefathers fought the War of Independence because of oppressive taxation—for the rights of property. To be sure, the formal indictment penned by Jefferson included everything an ingenious lawyer could think of, to make the reasons for revolt sound numerous and plausible. In fact it was a small tea and stamp tax which set the muskets blazing from Massachusetts to South Carolina. We took our cue from Hampden, who refused to pay a pittance of ship money, and thereby set an immortal precedent in Anglo-Saxon jurisprudence.

Political liberty is important, but it is only a beginning. It is valuable only as it brings freedom for the spirit, freedom of worship, of speech, of individual choice in the innumerable affairs of life. It is not mere mechanical or law-made freedom we regard as dearer than life.

How to secure individual freedom in an imperfect and complicated world has been the puzzle of the ages. The more interwoven human affairs become the more mountainous are the difficulties in the way. In a crowded society one can hardly turn around without treading on his neighbor's toes. Individual freedom very often conflicts with social rights.

We see this in every field of human activity. Turn one man loose financially and he will absorb more than his share of the world's store of wealth. Allow another free scope and his ambition, like Napoleon's, leads him to usurp power and stand on the necks of better men. On the other hand, if you restrict talent too rigidly you kill the "mute inglorious Miltons" and the "guiltless Cromwells" who might add glory and beauty to the state.

It is a constant problem and it shifts and varies with every decade, with every new invention, with each change in national boundaries. Webster said to Charles Sumner, who succeeded him in the Senate, in 1851: "Sumner, you have come too late. All the great questions have been settled." How archaic and short-sighted this seems in 1923. The fact is, history is a stream forever flowing, and its shores are constantly changing. Now we float peacefully past rich lowlands and fruitful fields, and now between giant cliffs with the waters madly dashing over the rocks below. Yonder is the Augustan age with the gates of Janus shut to all the world. Here the French Revolution and the Great World War. We are changeable mortals, but underneath all runs the same human spirit, the same unchanging, undying human nature.

We want Fourth of Julys for every race and every soul. We shall never secure them by political freedom alone. That is a wise and necessary basis upon which to build. But man's real liberty consists in freedom from his lower self, the brute passions, the wild desires, the base instincts. What we need is that every soul should issue its own Declaration of Independence. The real temple of human liberty will shelter worshipers free not only from the oppression of kings, but from the tyrannies of appetite, of greed, of ambition, before which many souls now grovel in the dust.

The Million Dollar Fund and the Murray Lectureship

Frank Oliver Hall

THE Murray Lectureship is the child of the Million Dollar Fund. This is remarkable, inasmuch as they are twins: born at the same time of the same parents. Not to force the figure, the Lectureship was authorized by the Baltimore Convention, to be financed from the Fund. This financing has not drawn heavily upon the Fund because the work done has been voluntary. The Fund has paid expenses, nothing more. This should be definitely understood, because I am told that the Lectureship furnishes pleasant and profitable occupation for a select few who like to travel. As a matter of fact, when we send a man on a tour we arrange in advance to have him preach constantly, and the Lectureship pays his railroad fare and hotel bills—nothing more. Oh yes, if we take a man from his church we supply his pulpit while he is gone.

Thus we have sent men across the continent, into the southwest, the northwest, as far south as Florida and as far north as Canada, through New England and New York. All told, in the last four years the various representatives of the Lectureship have traveled more than the distance around the world, preaching as they went.

Has the work amounted to anything? Frankly, I do not know. What I do know is that there are many churches in our fellowship pitifully discouraged and nervously relaxed. The Lectureship has tried to reach these churches—the remote, the detached, the struggling churches, many of which feel that they are out of the running and not a part of the larger fellowship. We have carried a word of cheer, tried to make such churches realize the importance of the work they are doing and the immense value of the message they are called to proclaim. We have thought it as important to save a church and encourage it to increase its efficiency as it is to organize a new parish. With the same amount of energy we might well have created some new churches—but what is the use? In order to provide a successful pastor for such a

hurch we would have to take a successful pastor rom some other church, probably to its discouragenent and perhaps to its destruction. So we have pent our energy in conserving such movements as ve have—though in some instances new movements of fine promise have resulted. At any rate, if there s a better spirit in our fellowship than there was our years ago, and an increased vigor, the Murray Lectureship claims some credit; and without the Million Dollar Fund this work could not have been carried on, for there was no money to pay traveling expenses.

Almost the same thing is true of the Commission on Public Welfare. This also is a voluntary commission. To be sure, where it has been necessary to take a man from his pulpit or other employment to do the work of the Commission the Trustees have reimbursed him from his loss. Where any church has asked for help in any social service project the Commission has supplied it without charge. The work has not been satisfactory. What work is? I am convinced that it will never be entirely satisfactory until some man equipped for this especial business can give his whole time and energy to the task. Perhaps not then. In the meantime, the Million Dollar Fund has supplied the small amount necessary to carry on the work. No request for service has been refused. The trouble is that there have not been half enough requests. But the fault has not been in the able, thoroughly equipped and consecrated members of the Commission, but in the indifference of ministers and churches to the work of promoting the social welfare of each community.

* * *

COMMENCEMENT AT TUFTS COLLEGE

AT the sixty-seventh annual Commencement at Tufts College on Monday, June 18, Governor Cox of Massachusetts was the principal speaker, and one of the eleven persons distinguished in art, science, divinity, pedagogy and politics who received honorary degrees. There were 325 in the graduating class and four who received masters' degrees, including Jackson College, which held its commencement jointly with Tufts.

In academic dress, the traditional procession of trustees, faculty and seniors formed in the quadrangle and marched to the auditorium. Frederic W. Perkins, '91, of Lynn, was marshal. Following a prayer by Dr. L. S. McCollester, the exercises opened with an address by Thomas F. Morrissey on "The Relations of Dentistry to Medicine." He was succeeded by Miss Esther D. Fowler, who delivered an oration, "To See Life Steadily and See It Whole," and by Charles E. Butterworth, whose subject was "Economic versus Moral Determination." George J. Waskovitz spoke on "The Message of the Slav." At the close of the exercises benediction was pronounced by Dr. Frank O. Hall.

Honorary degrees were awarded as follows: Anna Coleman Ladd, the well-known sculptor and author, master of arts; Myron Jay Michael, doctor of pedagogy; Isaac Russell Edmands, electrical engineer; Everett Morse, master of arts; Cyrus Edwin Dallin, sculptor, whose statues of Anne Hutchinson and of the Appeal to the Great Spirit, which stands in front of the Boston Art Museum, are particularly well-known, master of arts; George Wallace Penniman, doctor of divinity; John Edgar Park, doctor of divinity; Angelo Patri, author of the syndicated articles on "The Children," doctor of humane letters; Edward William Bok, former editor of the *Ladies' Home Journal*, doctor of humane letters; Hugh Walpole, English novelist, doctor of letters; Channing Harris Cox, governor of Massachusetts, doctor of laws.

At the alumni banquet on Saturday night President John A. Cousens announced the successful completion of the "Jumbo Bond" campaign to raise a million dollars for endowment. The fund will be used for increasing the salaries of faculty members, erecting new buildings, and enlarging the college.

Eugene B. Bowen of the class of 1876 presented to the college two stone lions in memory of the late Prof. John P. Marshall, which are to flank the board steps leading to the main entrance of Barnum Museum. The new chemical laboratory, erected at a cost of $250,000, was dedicated Saturday. The money for the building came from the $1,000,000 endowment fund.

* * *

SOME IMPRESSIONS OF THE FAR EAST

WRITING to his own church paper, after visiting Japan and China, Dr. Walter F. Ferris of the Presbyterian church of Syracuse, N. Y., while on a tour of the world on the S. S. Empress of France, said this:

"It was interesting to get the ship talk after leaving Nagasaki. People who had been cocksure about the 'Eastern question' began to have their convictions (that is the dignified term we apply to ourselves, others are apt to call them prejudices) ravel at the edges; began to see that perhaps that terrible Japanese desire for more territory for its overcrowded millions is not far different from the desire of the thirteen colonies to get bigger boundaries. Certainly their actions even in Korea are not more black than our treatment of the Indian . . . and the hands of the other civilized nations are not one whit cleaner. Yet we, living in conservatories, are paying some men in Washington who are throwing stones.

"Here on board it has boiled down to a question of race—whether we can block the way of one we dislike. The other points raised (their tireless industry and rapid growth in numbers) are not evils; the first is what has built up every nation and delay follows hard upon its decrease, and as to the second I remember one T. R. who wrote and spoke often and highly of it and none gainsaid him.

"Now as a churchman I find our creed with them is virtually modified 'to accept our religion of love and brotherhood and keep away,' and that does not help missionary work much."

On Hong Kong he wrote this:

"Sailing along a rugged and forbidding coast where seas break high on crag and boulder, a sharp swing to the starboard and we head into the mass; then an opened channel with winding turns, and through junks and sampans, liners and launches we thread our way into Hong Kong harbor, a thing of beauty by day and an abiding inspiration by night. For the city is built on a sharp slope rising almost a couple of thousand feet, which is terraced and land-

scaped marvelously. Nature lavishes palms, oleanders, feathery bamboos and flowering shrubs without number. . . .

"Great Britain might offer Hong Kong as her monument: worth untold millions to the world as well as to China. Now a road like a boulevard encircles the island, climbing over ridges and dropping to the shore. It is like the Corniche Road of the Riviera and needs no apology in the comparison. In that setting we rode in sedan chairs to the Union Church and heard a Scotch minister preach a missionary sermon."

* * *

LAW AND MORALITY

To the Editor of the Uhiversalist Leader:

The editorial by D. E. in the number for April 28, "Less Law and More Morality," strikes a responsive note in many minds which have been dismayed by the apparent law-breaking tendencies of present-day Americans. There can be no question as to the soundness of the contention that the Church should count its main function, in this direction, the development of moral sentiment and conviction, and leading the way to the sources of inspiration for moral living.

Beside the need for this emphasis there is a corresponding danger, however, which the editorial recognizes in one paragraph, but which is very often forgotten by those who stress especially what they call the "spiritual" note of Christianity. I refer of course to the danger of disregarding social obligations, obligations of a democracy especially, which D. E. so well describes as embraced in laws "in the interest of the freedom of others and the public welfare," which are "like the steel girders in great buildings."

There is great difference of opinion, unfortunately, as to what constitutes such laws, and here is where the present writer is convinced that church leaders have as great or an even greater obligation than the ordinary citizen. The Eighteenth Amendment is a case in point. Those inclined to criticise it, for whatever reason, see in the amendment an unwarranted interference with personal liberty, or an incursion of the principle of external compulsion into a realm which, they contend, should be controlled solely by moral suasion. It is conceivable that D. E. himself might be of that opinion.

At the same time those who favor the Eighteenth Amendment regard it as they do laws seeking to limit the labor of children, or of mothers under certain conditions, and many other such laws which have been slowly winning their way in civilized communities. They are most distinctly welfare legislation dealing primarily with the good of the community, and of future generations of citizens, and not at all concerned, except as an incidental benefit, with the matter of personal tastes and inclinations.

This is a point of view which many English critics of the amendment fail to appreciate, which is all the more strange considering the lengths the English have been willing to go in various lines of social legislation. Our education as a people, through the easier possibility perhaps of experimental legislation, has helped us to see this matter in a clearer light. It is the helpless children of families whose fathers by custom and companionship, by poverty sometimes, and by the persistent propaganda of liquor selling interests, are almost under compulsion to be supporters of the saloon, or the "public," it is these helpless children and their suffering mothers whom the amendment seeks to benefit. In addition it is also the general public endangered by drunken automobilists, or operatives of other machinery, as well as by the vice and the lawlessness and the disease which drinking unquestionably increases in a community. The Eighteenth Amendment is for society as a whole and not against individuals, and for Englishmen to come over here and resent such legislation might be paralleled only by Americans going to live in England and objecting to higher costs brought about by old age insurance.

We can not make men moral by laws, but we are under the gravest moral obligation as citizens to make and to sustain laws for more wholesome conditions in society. This is the obligation which has been so widely recognized and accepted by the great multitude of common church people in America and it is immensely important that no throwing of dust into our eyes, as to personal liberty and the like, shall turn our attention from the main issue, namely, whether or not the abolition of the liquor business as legalized industry in our country is an advantage. Is it true or not that jails have been closed for lack of occupants, as a result of prohibition? Is it true that drunkenness as a factor in poverty and in disease has already been greatly decreased with the imperfect enforcement? Is it true that many of the former institutions for the care of alcoholics have suspended? All of these things are claimed in the reports of health boards, relief societies, almshouses and police courts, and they are surely things in which the Church as such has an unavoidable interest. We do need every possible emphasis by our churches on the development of the individual conscience, but while we dwell upon that let us not lessen our emphasis upon the bettering of social conditions also, or our discernment of the moral implications in prohibition as sensed by the common people of the churches in America.

L. R. Howard.

Cambridge, Mass.

* * *

WHAT BETTER INVESTMENT?

Dear Dr. Marshall:

Dr. van Schaick's letters have interested me greatly, and other readers of the *Leader* here share my appreciation of them.

The special article in the issue of June 2, entitled "The Education of Mitsuo Ito," appeals to me very strongly. Here is evidently an opportunity for our Universalist people to duplicate, in a way, the education of Joseph Hardy Neesima. What better investment for the future friendship of the American and Japanese people, and for the peace of the world depending so largely upon them, could we possibly make?

A good lady has just brought me ten dollars as a special "thank offering," for a bit of fortunate business which she has recently succeeded in closing up, after many trials, and she asks me to turn it over to the Japan Mission in whatever way I think best. I

ıave told her I would like to devote it to the fund vhich Dr. van Schaick has proposed for the educa-ion of Mitsuo Ito. So you may enter the gift as ollows: Miss Mary Campbell, Riverside, California, 310.

I enclose a check for this amount.

Sincerely yours,

Willard C. Selleck.

Riverside, Calif., June 13.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Ticket and the Gift

THERE was once a Good Cause, and it had too few friends, which is the way of Good Causes. And there were certain who were the friends of this Cause, who came unto me, and inquired of me, saying, Thou art a man of Great Learning; Come thou, and deliver a Lecture; and we will pay thee no money, for thou wilt be working for the Good of the Cause. And I did it not that time only, nor seven times, but seventy times seven and some in addition. And few folk came out to hear me, and the Lecture profited them little.

They went also unto a Lady who could Sing. And they said, Give thou a Concert, and we will advertise it, and gain Many Shekels for a Good Cause. And she sang unto such as were there, who were the Committee, and the Janitor and a few others.

And the Committee came unto me, and inquired of me, saying, What shall we do, for the Cause languisheth, and we have gained no Money.

And I said, I will tell something that will be worth more to you than many Lectures and Concerts. It is easier to get Five or Fifty Shekels from a man for a Cause in which he believeth than to get the fourth part of a shekel for a Lecture which he careth not to attend.

And they said, Verily, the men turned us down when we only asked for the small price of a Lecture Ticket. We could never dare to ask them for large sums.

But I answered, Go unto the same men, and say, This is a Good Cause, and it deserveth thy Support, and we desire from thee Ten Shekels.

And they did as I advised them, which is always a good thing for people to do. And they came back with more money than the value of Many Concerts.

And they hailed me as a man of Great Wisdom.

And I said, Listen unto me. I have given my services freely to an Hundred or it may be a Thousand Good Causes. And I have about made up my mind to stop it. If I am desired to Lecture for a Good Cause, I will ask that the Good Cause pay unto me an Hundred Shekels, which is the value of my Lecture. Then let them charge a Good Stiff Price for the Tickets, so that those who buy shall think it is Worth While. And those who are upon the Committee will have to work because they must Pay me. So shall they get out a Good and Satisfied Audience and have money in their Treasury, and I shall have wherewith to give money unto Good Causes of mine own selection.

So the next time I was invited, this I said, My terms are One Hundred Shekels. And they charged a Shekel for a Ticket, and they sold Five Hundred Tickets, and were happy.

And I said, This is better than the other way, and all concerned are Happier. Nevertheless, I show you a more excellent way. The best way to raise money for Good Causes is to Give It.

* * *

COMMENCEMENT AT LOMBARD

Cloudbursts of rain, cloudbursts of enthusiasm, and cloudbursts of Lombard Spirit marked one of the finest Commencements that Lombard College has seen in many years.

A fine class of thirty-six was graduated, which is the largest the College has ever had.

The honorary degree of Doctor of Letters was granted to Carl Sandburg, the Mississippi Valley poet who was graduated from Lombard in the class of '02; and the honorary degree of Doctor of Laws was conferred upon Philip Quincy Wright, Lombard '12, who has become an authority on International Law, and who is now professor of that subject at Chicago University.

Commencement week opened with the baccalaureate sermon at the Universalist church, by Dr. Lewis Beals Fisher, who preached a masterly sermon to an audience which taxed the capacity of the church. Recitals, pageants, baseball games, senior pilgrimage, alumni banquet and a week full of other important and interesting events took up the time of the crowd of old graduates who came back to do honor to Lombard. Every one took notice of the progressive appearance of the College, the fine new Tompkins Science Hall and Yawkey Stadium, and many other evidences of efficiency which are so easily seen.

The week closed with the Commencement address by Dr. Kendrick C. Babcock, Dean of the College of Letters and Science of the University of Illinois.

* * *

SERVICE WITH FIGHTING MEN*

Here at last is the official account of the work of the American Y. M. C. A. in the war. Individuals have written personal experiences, officers have made reports, we have had many books like "That Damn Y," but here is what the "International Committee" copyrights and sends forth. It is a stupendous thing of 1,300 pages. It is well written, beautifully printed and edited, and it is dedicated "To William Sloane, who also gave his life for his fellow men."

The Chief Justice of the United States writes the foreword and he paints a striking picture:

"In its welfare work, the American Y. M. C. A. served between four and five million soldiers and sailors at home and overseas. As General Pershing has said, it conducted nine-tenths of the welfare work among the American forces in Europe . . . ministered to nineteen millions of the soldiers of the allied armies . . . and helped over five million prisoners of war." It served on western, southern and eastern fronts in Europe; in nothern and eastern Africa; western, southern and eastern Asia; in North and South America; and in different parts of the island world. "It may be questioned," says Mr. Taft, "if in all time a human society has ever brought its helpful ministry to such vast numbers of men, over such wide areas, under such varying conditions and in so short a time."

These words, it may be noted, are from a Unitarian intensely devoted to his Church, who is also one of the highest officials of the American Red Cross and knows all phases of relief work.

A philosopher, a historian with balance and perspective, a trained welfare worker, a writer of strong, forceful, interesting English, and a Christian, have been busy at the task of writing this book, or have been combined in an unusual degree in the man

*"Service with Fighting Men." An account of the work of the American Young Men's Christian Associations in the World War, by Wm. Howard Taft, Chairman Editorial Board, Frederick Harris, Managing Editor, Frederick H. Kent and Wm. J. Newlin, Associate Editors. 2 v.

who actually did write it. It is by far the most interesting, most complete, most informing and permanently useful of the books describing relief and welfare federations af the war. It is to be hoped that the fund which put a copy of this monumental work within the reach of each war secretary for the Y. M. C. A. will put it in the school, college and public libraries of the United States.

For the thirty million members of the American Red Cross, the Knights of Columbus, the Jewish Welfare workers, the Salvation Army workers, the Friends, the Y. W. C. A., and the American Library Association, the book will have real interest and value.

All of the first 118 pages should be read by every minister, local worker and editor in the country, and as much of the detailed description in the other chapters as there is time for.

Chapter I gives in twenty-four pages as clear and fine a picture of the whole war as can be found anywhere, bringing out especially "the high points of emergency," and how they affected the lives of the millions of men engaged in the struggle.

"Determining Conditions in Welfare Work" describes "War Relief Work" and "Welfare Work." While neither stuck strictly to the one job, the task of the Red Cross was one of relief—of the Y. M. C. A. of soldier welfare.

"Out of sympathy for the acute suffering of the sick and wounded, the agencies of relief, represented now principally by the Red Cross, have opened up a wide range of activities including at one end of the scale the promotion of international understanding of a humane character, and at the other the simplest services designed to relieve temporary discomfort."

The second, or "welfare work," drawing its initial impulse from a desire to meet spiritual needs, has been concerned primarily with providing for the able-bodied fighter those social, recreational, educational and religious activities that are lacking in the routine of army and navy life.

The theory of welfare work as set forth in this book is that army and navy life suppresses personality necessarily, and that welfare activities, by making a man feel that he is still a man and deserving of some consideration as a man, both increase his ability as a soldier and save him for civil life.

Most interesting in this chapter are the diverse opinions among the financial supporters of the Y. M. C. A. as to the things it ought to do. Dancing and cigarettes were anathema to many; prayer meetings were anathema to others. Where the soldier was and what he was up against, determined methods to be used.

As the Y. M. C. A. set before itself the task of supplying to soldiers abroad and in training camps at home "the essential features of American community life," and as it was primarily a religious organization, religious work even under the changed conditions of war time "could not be omitted." "As in peace it sought to train the body, educate the mind, and stimulate the spirit, so in war it continued its full program as its fitting contribution to the men and to the cause. In its three-fold purpose spirit is basic."

Chapter XVII, which tells of "The Ministry of Religion," ought to be interesting to all church workers because of the adaptation of means to end, the wise methods used, and the unity between Catholics, Protestants, Jews and the so-called non-religious in this noble work.

"As the war progressed, one thing of lasting significance became increasingly evident—religious workers of all descriptions had a common task which they could approach only in a spirit of brotherhood. This harmonizing spirit grew under the war and blazed a trail for the united advance of the Church after the war."

It is refreshing to see how the ideal was realized during the war even if we have to recognize that the book fails as prophecy for the years immediately after the war.

Of 13,000 Y. M. C. A. war secretaries only 750 were peacetime secretaries. But "there were few who did not quickly realize that religious work meant not so much services as service." "Public worship in all forms was emphasized, but spiritual life overflowed all established channels and sought access to men in ways which were not customarily called religious."

"The workers had to perform the lowliest tasks and make these tasks bearers of spiritual power." Purveying stamps, stationery, money orders, and countless incidental services furnished momentary contacts in which the essential spirit of Christianity, friendliness, brotherhood and love might flash from man to man."

"Perhaps in the forced necessity of practising their religion before being permitted to talk about it, some ministers found the clue to their own baffled sense of the futility of preaching."

In the chapter on "Morals and Military Efficiency" we have a clear narrative of what actually happened to our new army in the presence of venereal disease—on the positive side the work done to induce men to refrain, on the negative the pros and cons of offering and enforcing treatment within three hours after exposure. With all this there is a sympathetic recognition of the temptation to which men were exposed and a recognition that something besides disgracing the man was called for.

Raymond Fosdick's words do not seem too strong: "A notable success was attained, because America has been far-sighted enough, idealistic enough, to undertake to fight an unseen enemy and win, in the face of tremendous odds, a victory over it, as notable in proportion as the victory forced from the Central Powers."

Of permanent value also is Chapter XXXIV, dealing with "Education for National Service." To this chapter, for years to come, educators may turn when confronted with the necessity of building up a new system with great speed under unusual conditions. It is a good chapter for educators of all grades to read as a part of their preparation for their own special work.

Dr. Anson Phelps Stokes of Yale University, sent by the Y. M. C. A. to Europe in January, 1918, reported in February that two kinds of educational work with the army were possible: (*a*) Education during period of fighting limited to the study of French and the meaning of the war; and (*b*) general education after the armistice when there would be a long period of waiting for repatriation.

Interesting features of the story are the quickness with which Pershing and Baker took to the idea, the appointment of Erskine of Columbia, Spaulding of Cleveland and Kenyon L. Butterfield, of Massachusetts, as Commissioners, the development of a plan suited to college graduates and illiterate negroes, the drafting of teachers, in the army, from French civilians and from educators in the United States, the speed with which millions of text books were printed and sent over, the co-operation of the enlisted men and officers and the way the army took the thing over, mobilizing the entire force.

Here is the whole dramatic story of which men here and there in the United States have been giving us interesting bits. And the authors frankly tell us that some Y. M. C. A. secretaries were not interested, and did not co-operate because they were more interested in other things. Such frankness inspires confidence in the story as a whole.

What the Y. M. C. A. did in quickly building a great machine and giving it away to the authorities who could use it best for humanity affords an admirable illustration of a principle which ought to underlie church and social service work everywhere. It stands in striking contrast to the determination of some group to perpetuate themselves at all costs. The chapter tells of the co-operation of French and English universities, which opened their doors to groups of picked men whom the army sent for special work. Six thousand such men were sent to French and two thousand to British universities.

What happened at the other end of the educational scale is told here: "A close rival to French in popularity was instruction in English. Thousands of illiterates and foreign-born soldiers who could not read or write English wanted to write letters home. In one of the ports twenty-five per cent of the negro troops could neither read nor write. In another camp the illiterates numbered thirty per cent. Classes in English were formed, meeting whenever military duties permitted, usually

for half hour periods in the evening. In one camp, in the course of six weeks instruction, one hundred men were taught to read and write. These men were working at least eight hours a day, yet such was their interest in and zest for this instruction that they were voluntarily giving up their free time for study. Nothing could equal their pride when they were able to sign the pay roll for the first time, and later on when they could actually write letters home."

Chapter XXXV, "Games for Fighters and Victors," tells the story of the work of the Y. M. C. A. physical directors—first making army authorities see the value of athletic exercises, running, jumping, etc., to the fighting men; second, furnishing football, baseball and other athletic games as recreation; and third, developing the stupendous athletic contests of the post-armistice period. The difficulties under which the early workers labored are suggested by these sentences: "The limitation of trans-Atlantic transportation space cut off much of the expected inflow of additional physical directors and of athletic material. The sinking of the Kansan and Oronsa, each carrying a large quantity of athletic supplies, dealt a heavy blow to the Athletic Departments."

Chapters XV and XXXI give a description of the campaigns in which the people gave this one agency $167,000,000 and the way the funds were administered. Chapter XXXVI deals with women's work, Chapters XLIV to LII with aid to war prisoners.

J. V. S.

* * *

"THE IMAGE OF GOD"

While we already have too many laws, if I had the power to do it, I would make one more.

I wish there was a law that everybody who makes sermons and everybody who preaches sermons, and everybody who listens to sermons, and everybody who never listens to sermons, had to read Dr. Edwin C. Sweetser's book of sermons entitled "The Image of God," named after the first sermon in the book.

Ryder House has its four-foot shelf filled with books of sermons, and this volume by Dr. Sweetser will go very near the front.

Dr. Sweetser has fought many a hard battle on the floor at our various conventions. The majority has always admired his vigorous skill as a debater, and then has frequently voted him down. The majority is usually wrong here as elsewhere.

I have an impression that many of the young preachers of to-day think of Dr. Sweetser as a man who appears biennially and puts up a vigorous protest.

I rise to remark that when our young preachers who think this way can preach twenty-five sermons like those in Dr. Sweetser's book, we will have a growing, pushing Church.

What the great Apostle, in a moment of cheerful discouragement, called "the foolishness of preaching" which yet saves the world, has never had any finer expression than Edwin C. Sweetser, D. D., gives it in this great book of great sermons.

L. B. Fisher.

* * *

THE LATEST THING IN SOCIAL REFORM

Within the last ten or fifteen years a new program for the reconstruction of society has been evolved in England. It includes among its supporters some of the most able thinkers and writers of the country, and moreover has won the approval of a large number of men and women active in church affairs. A variety of books written by its exponents have given expression to its principles, but the first work to deal with the subject in an avowedly non-partisan manner is Dr. Niles Carpenter's "Guild Socialism." Although the books of Cole and Hobson better reflect the spirit of the movement, Dr. Carpenter's discussion treats interestingly and authoritatively its origin, growth, and purpose.

With characteristic thoroughness, Dr. Carpenter begins with a description of the reform movements in England during the last century, endeavoring to show the relation of each to the growth of Guild Socialism. The birth of the new movement is pictured with care, with the proper proportion of credit given to each contributing factor, and a sketch included of each of the outstanding personalities.

The weak elements in the movement are frankly discussed. The lack of a strong economic background Dr. Carpenter regards as of the utmost seriousness. Guild Socialism emphasizes the worth of the individual and deplores the stunting of the instinct of craftsmanship in the present order. In its insistence on these points it fails to consider economic laws. As far as it has any economics they are largely borrowed from the Marxian analysis of labor value and surplus value, views now generally held untenable. Neglect in this respect, coupled with vague views as to the ultimate place of the state and mixed conceptions of the treatment of property rights, vitiates the entire program.

Elements of strength, on the other hand, are not lacking, The crushing of individuality in the present order is inevitable. Dr. Carpenter believes that there is an instinct of craftsmanship, which needs to be satisfied as much as the acquisitive instincts. Most of the Guildsmen do not desire a return to the medieval organization of industrial life, but they do hold that for the workman to control his industrial environment would permit greater self-development and counteract many of the evils of the machine era. Industrial democracy, as it is commonly and vaguely called, is an integral part of the Guild movement. The functional principle is equally important, asserting, as it does, that man should render to society the greatest service within his power—a point elaborated by Tawney in "The Sickness of an Acquisitive Society."

Minor points approved by Dr. Carpenter are the policy of propaganda by experimentation, the willingness of the Guildsmen to co-operate with other reforming bodies, and the Douglas-Orage plan for the communalization of credit, this last despite his disagreement with the economic analysis underlying the scheme.

In general Guild Socialism is a program for the control of industry by the workers. In his closing chapter Dr. Carpenter makes certain suggestions for the furthering of this plan. He proposes that the Building Guild ally itself with the Co-operative Societies in order to obtain funds. This Guild, the first large-scale experiment of the kind, built better and cheaper structures than any contractor in England, and its recent bankruptcy was as much due to vicissitudes beyond the control of its members as to their own defects. At the time the book was written the Guild was in financial straits, and hence Dr. Carpenter's proposal. His second suggestion is that propaganda by experimentation be made the universal policy of the movement, all thought of expropriation or violence being discarded. Finally he suggests that the Guilds operate side by side with existing industries, making the transformation into the new order a gradual one.

Not a few Christians who frown upon the abuses of capitalism are equally alarmed by the propositions of Marxian Socialism. These will be interested in Dr. Carpenter's analysis of a movement which is in its essentials in harmony with Christian doctrine. How they regard the practicality of the scheme will depend largely on their faith in the intelligence and good-will of the working people. The opportunities which the movement offers for adaptation to circumstances and for slow growth must commend it to all who believe that a new order, instead of being secured by revolution, must evolve out of the state of affairs that now exists.

G. H.

* * *

A HERO IN THE NEAR EAST

A cablegram from Constantinople reads as follows:

"Harry Flint, formerly connected with the Salway Company of Syracuse, N. Y., as laboratory superintendent, later cashier of the American Board of Commissioners for Foreign Missions, at Constantinople, died of typhus in the American Hospital May 21. Two months ago, during the desperate refugee situation, he volunteered full-time services to Near East Relief. He is the fourth American to give his life recently in this work."

Home and Children

WHICH ARE YOU?

There are two kinds of people on earth to-day,
Just *two* kinds of people—no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half *bad* and the bad are half *good*.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his *conscience* and *health*.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a *man*.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No; the two kind of people on earth I mean
Are the people who *lift* and the people who *lean*.

Wherever you go you will find the world's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There is only *one* lifter to *twenty* who lean.

In which class are you? Are you easing the load
Of overtaxed *lifters* who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

Ella Wheeler Wilcox.

* * *

THE DISCONTENTED LITTLE SPRUCE TREE

ONCE a discontented little spruce tree lived in a wood. The reason the little spruce tree was discontented was that it was covered from top to bottom with short, stiff little needles, though all the other trees in the wood were covered with leaves that fluttered in the wind and were never stiff and straight.

One day the little spruce tree said: "All the other trees in the wood have pretty leaves. I have only prickles. Nobody touches me. I wish I might have leaves like the others, only much prettier. I wish I might have leaves of shining gold!"

When the spruce tree awoke in the morning it was covered with leaves of gold that shone in the sunlight and brightened all the wood.

The little tree was so proud all that day that it wouldn't look at the trees with common green leaves. "No other tree has leaves like mine, and I am now the most important tree in the forest," it said in its heart. But that evening an old miser came with a huge empty sack and stole every gold leaf. Then he went away with his huge sack full of leaves and left the poor little tree naked and shivering in the moonlight.

"Oh," it said, "I wish I might have leaves of glass!"

The next morning when the little tree awoke it was covered with sparkling leaves of glass that shone like diamonds in the sun; and when the gentle winds came singing through the wood the glass leaves made tinkling music. The little tree was then prouder than ever until a wild storm came and broke the leaves into tiny bits that soon covered the ground below.

The poor little naked tree wailed with grief. "Ah me," it said, "now I wish I had asked for common green leaves!"

When the little tree awoke the next morning it was covered with the prettiest soft green leaves that had ever been seen in the wood; but an old goat came along and ate every one of them, and the little tree was left bare again.

"Oh!" cried the little tree. "Why did I ask for gold or glass or green leaves? If only I had my old prickles back again I should be so happy!"

The next morning when the little tree awoke it was glad to find that the prickles had come back; all the dear little old straight prickles once more covered it from top to bottom. It had not realized before how comfortable the little prickles could be or how pretty they looked. But ever after that the little tree was contented with its prickles no matter how straight and stiff they were. From that day to this no little spruce tree has ever been known to ask to have its leaves changed.—*Frances Margaret Fox, in Youth's Companion.*

* * *

SAY AND DO IT NOW

If you have a kind word say it,
  Throbbing hearts soon sink to rest.
If you owe a kindness pay it;
  Life's sun hurries to the west.

Can you do a kind deed? Do it;
  From despair a soul to save;
Bless each day as you pass through it,
  Marching onward to the grave.

If some grand thing for to-morrow
  You are dreaming, do it now;
From the future do not borrow;
  Frost soon gathers on the brow.

Days for deeds are few, my brother,
  Then to-day fulfil thy vow,
If you mean to help another,
  Do not dream it, do it now.

Glasgow Christian.

* * *

INSPIRATIONAL ARTIST

Some years ago I watched a sign-painting genius while he put the final artistries on a masterpiece: "Ladie's and Gent's Restaurant."

"Pardon my inquisitiveness," said I, "but why do you put the apostrophe before the s?"

"The which before the what?" he questioned courteously.

"The little curly-tailed mark after that e and that t. Some call it an apostrophe."

"Posserphe, is it? Well, young feller, I seen and I make that dingus a hundred times, and I never knew that it had a name. Posserphe! That's a good one; I'll have to spring it on the gang. Some painters always paint it after the s, but I always put it before the s, because I think that it looks more artistic there. Otherwise, it don't make no difference where you put it."—*De Laval Monthly.*

Young People's Christian Union

THE DIRECTOR'S DATES

June 30. Vermont Y. P. C. U. Convention, Woodstock.

July 1. Weymouth, Mass.

July 8. Shirley, Mass.

July 11-17. Y. P. C. U. Convention, Muncie, Ind.

July 20-29. Southern Young People's Institute, Chattanooga, Tenn.

Aug. 2-5. Texas State Convention, New Castle.

Aug. 12-19. Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 28-Sept. 3. S. S. and Y. P. C. U. Institute, Murray Grove, N. J.

* *

SEEING THE BIG THINGS

It would be well if every minister, and every one else who ever has anything to do with a minister, would read the article entitled, "The Morale of the School," by William Trufant Foster, in the *Atlantic* for June, substituting the words "minister" and "church" for "teacher" and "school."

First of all and most important, he emphasizes the need for seeking the large things which give meaning to the details of daily work. It is easy for all of us, like Peter Coddle on his famous trip to New York, to find so many houses that we can not see the town. It is easy for the minister to see so many pastoral calls, and so many little personal idiosyncrasies of his people, and so many requests to observe special Sundays, that he loses his grasp on the big thing he is trying to accomplish, which, in Jesus' phrase, is to establish the Kingdom of God on earth. And it is easy for the people of the church to see so many people that might be cajoled into giving thirty cents more to the church if the minister would only show them a little more attention, that they half resent it if he does not keep busy every minute with the petty tasks of his great office.

It would do us all good, ministers and laymen, those in denominational positions and those more fortunately situated, to stop and see the big things that we are trying to do, for this is what gives the church and its people their morale. Run over the answers given by the young people as to their reasons for taking up some line of Christian life-work, like the ministry. What leads people into the service will hold them and others in it, not as a bondage which can not be escaped, but as a joy that can be perpetuated. It is the big thing that has captured their imagination. In some sort of phrase they say they want to help to establish God's Kingdom in the world. No one ever went into the ministry for the sake of having a chance to call on an irritable old lady who enjoys poor health and enjoys still more the chance to talk about it. But many have gone in to bring comfort to the distressed, and to increase the sum of human happiness.

And it will do us good to recognize what some of the big steps toward these big things are: especially the opportunity to lead the boys and girls, the young men and women, into a larger conception of their opportunities for service, and their God-given responsibilities.

Another need is the ability to play. Uncle Sam took care that the boys in France had a chance to play. It was absolutely essential to the maintenance of morale in the army. So in the church. This author says, "Teachers do not stop playing because they grow old; they grow old because they stop playing." Substitute "ministers" for "teachers."

A very wise minister said to me the other day, "Occasionally I like to get out the stories I read when I was a boy. I recognize how shallow some of them are, yet I really enjoy them." That is not the only reason, but it is one reason that the boys and girls of his church are "for him" 100 per cent. He is going to do vastly more for the building of the Kingdom of God on earth than any minister who does not know how to play, and so to enter into the experiences of the young people of his parish.

Enough to Eat

The remark has been attributed to Napoleon, and probably to other military leaders, "An army marches on its stomach." This is not entirely untrue of the army of the Church of God. Most churches that are wishing they had a new minister can get one by paying the one they have more than he is worth, and then expecting him to measure up to their evident expectations. A very few under such conditions will lie down and take things easy; nearly every one will increase the quantity and quality of his work more than proportionately. Many a minister is kept from doing his best work because the church in which he labors does not make sure that his income increases at least in proportion to rising prices. It is not only a matter of material existence; most ministers have "a living wage," whatever that is, but no minister can do his work properly unless he has enough to feed his soul as well as his body: enough for books, for travel to such places and gatherings as will afford fellowship, for the leisure that gives the soul time to grow.

Team-Work

And last of all, this article in the *Atlantic* emphasizes the need of team-work. Jesus did not become disgusted with the twelve because they fell so far short of what he needed from them. Christianity advanced much more rapidly, and is vastly stronger to-day, because he made the best of the kind of men he had to work with. To quote:

"He does most for morale who is alert to discover and commend the good work of his colleagues; who shows pride in the achievements of other departments than his own; who starves his personal prejudices, plays the game, refuses to take offense; hangs up the receiver when the talk is mean; harbors no grudges, asks nothing for himself that he does not ask for all his co-workers, and who complains, if at all, directly to the responsible person. . . . He is the good soldier who packs up his troubles in his *own* kit bag; who whistles more cheerily when the battle goes wrong; who meets reverses with redoubled determination; whose spirit triumphs over ingratitude and stupidity and slander, as if they were no more than the necessary chill and mud and vermin of trench warfare."

* *

A SERMON: PSALM 100 : 2

Last Sunday I preached in the First Church in Cambridge, which recently celebrated its one hundredth anniversary. The Sunday was a part of a week-end holiday, so the congregation was smaller than usual. Seventy-five people in a church that will seat nearly a thousand does not look like a large congregation, and it is not likely to sound like one. But those people sang. I could hear them, without straining my ears, even though the organ and choir were right behind me, and were sending out quantity as well as quality of music.

And the reason was simple. People everywhere are ready and eager to sing if no one is conscious of hearing the sound of his own voice above the others. We can have good congregational singing whenever we make sure of a volume of sound, in proportion to the size of the room, so that each voice will be swallowed up in the whole.

And the First Parish in Cambridge has been wise enough to do this thing. It has employed a leader for its choir who trains a volunteer chorus, and this assures both quality and quantity. We shall have vastly more and vastly better congregational singing when we follow this good example. It is better to spend our money for some one like Sidney Stanton to help us sing, than to spend any amount, whether larger or smaller, to hire some one to do our singing for us.

If we do this, perhaps we will "serve the Lord with gladness; come before His presence with singing." And perhaps, then, we shall go to church to worship God, rather than to listen to a sacred concert, or a pulpit lecture.

Stanley Manning,
Director of Young People's Work.

Boston, June 19.

* *

Truth without zeal never won a victory.
Bulwer Lytton.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

CAMP MURRAY

WHAT HELP ARE YOU IN YOUR CHURCH?

The answer to this question depends largely upon your training. Are you satisfied with the work of your Clara Barton Guild, your Mission Circle, or your general church program of missionary education? If not, what are you doing to improve conditions? Expert leadership will solve your difficulties.

Northfield Conferences have been successfully training expert leadership for many years. Thousands of efficient Christian workers attribute their success to the training and inspiration received at these gatherings. Equip yourself with the latest and best in content and method and you can help solve the problems of your church.

Plan to be at Northfield, Mass., for the twentieth session of the Summer Conference for Women's Foreign Missionary Societies, July 1-21. In Camp Murray will be girls from our churches in New England and New York state and this year Washington, D. C., is to be represented also. In the dormitories will be groups of Universalist women and as you mingle with them and catch something of the spirit of this great gathering you will say as many others have, "Why did I wait so long before coming?"

"WHY I AM GOING TO SUNBURST"

A word from Miss Barbara Graham of Anoka, Minnesota, who will spend the summer months with Miss Powell:

"I want to go to Sunburst, first, because I am interested in Miss Powell. At the State Convention at Rochester, Minn., last year my mother heard Miss Powell speak and came home interested and enthusiastic over what she is doing. Many details of her work and personality were related until I became intensely interested myself. When I learned of the need of a kindergartner there it dawned upon me that I was a teacher and might, if a miracle happened, be able to go. So it came about and I am going!

"Secondly, I am interested in the work there and in those mountain people. I have always wished that I might spend some time with them.

"Lastly and especially, I am anxious for the Universalist Church and all that it stands for to spread as far as possible. To me it is the only true interpretation of religion—the one that millions believe, if they would only admit it."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

RELIGIOUS DRAMA TO THE FRONT

"The play's the thing!" It is altogether probable the Church is to make a far larger use of its own offspring, the drama. Witness: The Federal Council of Churches of Christ in America has an active committee studying the matter and about ready to make important suggestions. Witness: This committee is to hold a Summer School of Religious Drama, the time being from Sept. 4 to 15 and the place being Madison, Wis.

The faculty and the announced courses make it certain that the fifty wise people who enroll will receive many times the worth of their twenty dollars apiece. Universalists are invited to share in the benefits of this school and I wish that Rev. Lucy Markley, Rev. Noble McLaughlin, Miss Helen Line and some other good people of whom I can think might have the privilege of attending.

The director of the Summer School will be Miss Helen L. Wilcox, who is the author of many plays and who once taught me to wear a long black beard and to talk fiercely as "Abdullah, the Moor." If you are interested in the Madison experiment, write to her at 740 Rush Street, Chicago—and do it without delay.

The Sojourner.

* *

VICTORS AT WATERLOO

Rev. Otto S. Raspe went to Waterloo to be a Wellington, not a Bonaparte. His eastern friends knew it and his Iowa friends have discovered it.

Our vice-president, Rev. Laura B. Galer, sends cheering words following a field trip: "I have been enjoying the new church at Waterloo and the growing Sunday school there. They are so earnest, so grateful for rooms, chairs, tables, maps, all the equipment that other schools take for granted! Every class is a real study class, and attendance is nearly perfect, while enrollment increases. Mr. and Mrs. Raspe deserve *great* praise.

* *

A PROVIDENCE SPEAKER

Doctor Luther Allan Weigle, Horace Bushnell Professor of Christian Nurture at Yale University, who will Address Our Eleventh Annual Convention.

* *

MISS WICKES AT FERRY BEACH

For three years Miss Carrie E. Wickes, of Providence, acting as secretary of the Ferry Beach institutes, has contributed much to the success and pleasure of the gatherings. It is good news that she will be present again with her nimble pencil and friendly smile.

* *

MISS KIRK REPORTS

Rev. Hazel Ida Kirk sends a long report of the mission work at Shizuoka, almost the last before she starts for America for her Sabbatical tour. She will leave the work more prosperous than it ever has been before. Particularly the Sunday school has been making decided gains.

Among Our Churches

New York City Letter

The Y. P. C. U. of the Metropolitan District held its annual meeting May 25 at the Church of Good Tidings. It was a joy meeting; all present were radiantly happy. Excellent reports were rendered. The work of the Chapin Home committee, under the efficient leadership of Miss Emma J. Webb, was especially commended. Miss Idalia Whitcomb was re-elected president, which assures enthusiastic and effective work the coming year. Rev. B. B. Gibbs extended the cheery welcome of Good Tidings, and Dr. J. Fort Newton, in complete sympathy with the happy spirit of the hour, gave a delightful address of wit and wisdom, inspiring the young people to vision the larger meaning of their faith. One of the finest of church suppers was served by Good Tidings people. * * **All Souls** is planning for the coming year. The Men's Club, always strong in numbers and progressive in spirit, is to become a better and stronger club. An every member canvass will be instituted to increase the financial resources of the parish. Dr. and Mrs. Grose spend the summer in California. His vacation will be especially helpful to Dr. Grose, for as a craftsman he has not been called "from labor to refreshment" for several years. Mr. and Mrs. Nickelsen will occupy the Grose apartment during the summer. * * **Good Tidings** is hopefully working for the great fair next fall. The well-based expectation is that this annual function will beat all previous records. Mr. Gibbs delivered the oration at Evergreen Cemetery, Memorial Day, in the presence of the G. A. R., W. R. C. and a throng of citizens. Rev. and Mrs. B. B. Gibbs will spend the vacation in their cottage by the sea at Manomet, Mass., and may be reached by mail, telephone or telegraph. Mr. Gibbs is a faithful minister, and an industrious builder, as the new seashore cottage must prove. * * **Our Father.**—Plans for the fall work have been made, and will be put into effect at the right time. The church cabinet will attend to needed publicity of church services and sociables, having especial charge of the Get-Acquainted Hour after each evening service. Miss Bertsch, whose successful leadership in the Sunday school has won very favorable comment, will spend July visiting friends at Auburn, and elsewhere in central New York. * * **Chapin Home.**—Mrs. Harry Webb of the Church of Our Father, with a circle of friends of all faiths, gave another large gift to a permanent fund (founded last year) at a gathering of the trustees and friends at the Home, June 13. Mrs. Webb, with modesty, gave large credit to her co-operating friends; and Mrs. Darling, the genial and beloved president of the Board, expressed just appreciation to Mrs. Webb and the Good Fellowship Circle. Mrs. James Beveridge of Hollis, organized a circle of royal people, none belonging to the Universalist Church except herself, who have raised several hundred dollars for the Home. Thus the good work of helping the most beautiful Home for the Aged in America goes on. * * **Mt. Vernon** is once again alive, and it will be more alive when Rev. John Sayles is fully settled in the field. Henceforth the church is to bear the name, "First Liberal Church of Mount Vernon." During the summer needed repairs upon the edifice will be made, a "wayside pulpit" erected, telephone installed, bulletin board placed and a general varnishing done. Mr. and Mrs. Sayles will spend July and August on their farm in Maine. * * **Washington Heights.**—Rev. and Mrs. Clarence J. Harris maintain Wamego Camp for Boys at Corinth, N. Y., and keep busy doing good all summer. * * **Divine Paternity.**—The church closed for vacation June 17. Drs. Hall and McCollester preached two Sundays in June, and on the 17th Dr. Newton gave utterance to a strong word on "The Will to Fellowship." The largest June congregation of many years was present. Miss Ulrich commences her pastorate at Gorham, N. H., Aug. 1. Miss Florence Ethel Gray, the efficient church secretary, plans to spend the summer in Maine and New Hampshire. During the week of June 17-24 Dr. Newton delivered a course of five lectures at Union Theological Seminary at the conference of Christian workers formed by the Mission and Education Boards of the various denominations, upon "The Outlook for Religion for To-day." Dr. and Mrs. Newton will summer at Point of Woods, N. Y. The permanent address, 4 West 76th Street, New York City, holds good for July and August.

Thomas Edward Potterton.

Church News and Interests

PERSONAL

Granville Hicks, editor of *Onward*, graduated from Harvard University last week with the degree of A. B. *summa cum laude*. He also won highest honors in English.

Illinois

Peoria.—Rev. B. G. Carpenter, D. D., pastor. The Peoria Church celebrated Children's Sunday with the usual interest. Nine babies were christened and three new members were received into the church. The Anniversary Week, marking the seventy-fifth anniversary of the organization of this church, was observed with increasing enthusiasm. Dr. J. M. Tilden of Lombard was the speaker at the Fellowship Dinner on Wednesday evening and helped to make it one of the most delightful occasions in our church history. This church is supporting the Lombard Drive and on last report had something more than $3,000 subscribed. There is a steadily growing interest in the constructive work offered by Dr. Carpenter in the Sermon Series Plan with Daily Lessons.

Iowa

Waterloo.—Rev. Otto S. Raspe, pastor. The enrollment of our Sunday school is sixty members. We have had an average attendance in the last six months of fifty-five. A complete attendance was present at the morning service for the Children's Day exercises, June 17. Seven children were dedicated and two fathers and two mothers united with the church. The floral decorations were all taken from the garden of our church property. The Clara Barton Guild held a successful lawn party and at the quarterly meeting of the church over eighty members sat down together in the parish house. The pastor was invited to address the Lyons Club on "International Good Will." The church will be closed during July and August.

Maryland

Baltimore.—Rev. Hal T. Kearns, minister-elect. We were delighted to have Mr. and Mrs. Kearns with us for Sunday, June 17. By a happy coincidence it was the occasion of the annual meeting of the Washington-Baltimore Young People's Union, and a number of young people from the Washington church were present. Luncheon was served at the church at noon. The young people enjoyed a sightseeing trip in the afternoon and returned to the church for supper at 5.30. Mr. Kearns begins his pastorate here Sept. 1 under the most promising conditions. Despite the fact that we have been without a minister for nine months our congregations have been above the average. An unusually large congregation greeted Mr. Kearns on June 17. All the auxiliary organizations have carried on their work splendidly and are closing a successful year. Everything points to steady progress under Mr. Kearns' leadership. The Ladies' Aid Society held an outing in Druid Hill Park on Monday evening, June 18, at which Mr. and Mrs. Kearns were guests.

Massachusetts

Gardner.—Rev. P. J. McInnis, pastor. Practically all of the orders in the city of Gardner joined in the Memorial Day exercises in our church. There was a

congregation of over four hundred. On Children's Sunday, June 10, eleven children were christened. Money is being raised in the parish at the present time to make repairs upon the church building during the summer. On Sunday, June 24, the Odd Fellows were with us in celebration of their anniversary. The pastor, after a strenuous year, will spend his vacation in East Boston.

Pigeon Cove.—Although the Universalist church here has federated with the Congregational church the fiftieth anniversary of its dedication was observed Sunday, June 17. Rev. Clyde E. Ruckman, pastor of the federated church, presided and read a historical statement, and addresses were made by Rev. F. E. Barton of Rockport and Dr. William H. Rider of Essex. The original hymn of dedication, written for the occasion by the pastor, Rev. Allen P. Folsom, was sung by the choir.

New Hampshire

East Jaffrey.—Rev. M. L. Cutler, pastor. While Mr. Cutler was attending an association meeting, June 6, lightning struck his barn and it was completely destroyed, with all stock, one horse, five cattle, hay, grain, tools, etc. Mr. Cutler built all his buildings, house, barns, etc., with his own hands, so the loss seems greater to him.

New York

Central Square.—Rev. Julia M. Tobey, pastor. At the close of the union Memorial service, the members of the congregation of the Universalist church, with many friends and relatives of Mrs. Armonelle Devendorf, met in the beautiful new dining-room of the church to celebrate her ninetieth birthday. About 150 people were seated at the beautifully decorated tables. At the head of one of these sat "Aunt Nell," who is aunt to the whole community as well as to her own nephews and nieces. Before her was a large cake decorated with ninety red, white and blue candles. After dinner a short program was given.

North Carolina

Kinston.—Rev. Dwight A. Ball, pastor. Since the reassignment of work between the northern and the southern Kinston circuits last October, the pastor has been continuing his former service here—a service on the first Sunday night and two on the second Sunday each month with a midweek service every week. At Easter Mrs. Ball directed a group in a very impressive dramatization of the "Unending Life," which was followed by the pastor's message and the communion. Mothers' Day, Women's Day, and the Rotarian Sunday, opening Boys' Week, were all observed appropriately. May 24 we had a notable gathering at our fellowship supper. Letters were sent to every church member, and about sixty were present. Impromptu responses to roll call brought out many interesting facts of our early history, building the church in 1914 and the loyalty of the small group which have continued to carry its work ever since. Children's Day was observed with a good program. The Mission Circle is continuing its regular meetings throughout the summer. The Clara Barton Guild is also continuing meetings through the summer.

Deep Run.—Rev. Dwight A. Ball, pastor. The monthly service is held here in the home of Misses Martha and Nannie Grady the afternoon of the first Sunday each month. A library of over three hundred volumes has been placed here this spring, the circulating library sent monthly from the Kinston church having proved that enough readers were here to warrant the larger privilege. One of the finest Sunday schools in eastern North Carolina meets here every Sunday. It is locally in charge of Preston Harper, superintendent, who is a high school boy hardly nineteen years old. He is ably assisted by Mrs. Clayton Grady and Miss Martha, the latter one of the women in whose home this school has been maintained since Mrs. Ball organized it two years ago. New members have been added every month for the past four months. The present enrollment is fifty-four, ten of whom have a record of perfect attendance since Jan. 1. A very fine Children's Day program was presented the evening of June 10. The church lot donated by Mr. Grady should have a building on it adequate for the religious and social needs of this thriving hamlet. Three members of this Sunday school have been driving twelve miles to Kinston each week during the winter to take their place in the teacher training class there.

Rhode Island

Pawtucket.—Rev. Julian S. Cutler, pastor. The year just closing has been prosperous and progressive. One of the largest congregations ever in the church filled the auditorium on Easter Sunday, and the offering was $1,600. On Sunday, May 6, twenty-four members were received, twelve men and twelve women. Several new families have come in during the year. A special children's service was held on June 10 under the auspices of Mrs. A. L. Bishop, superintendent of the primary and kindergarten departments, which was well attended. Ten children have been christened during the year. The annual parish meeting was held May 14. Reports showed every department in prosperous condition. The report of the treasurer was particularly satisfactory, showing every obligation met, with a balance of almost $1,000 in the treasury. The men's club of sixty members has been very active through the year. One of the best things of the year has been the forming of a men's Bible class of twenty-five members in the Sunday school. The attendance has been good every Sunday, and the presence of the men has added greatly to the interest and welfare of the school, especially the boys' classes. The school held its annual outing June 16, an excursion to Lake Pearl in Wrentham. The school is growing steadily, and the primary department has doubled in numbers and attendance in the year just closing. The kitchen has been enlarged and refurnished, and the Sunday school rooms redecorated at an expenditure of more than $1,400, all paid. The church will close July and August, opening again on the second Sunday of September. The society is planning to co-operate in every way with the Providence people in the entertainment of delegates and others who may attend the General Convention in October.

Providence, Mediator.—Rev. Fred C. Leining, pastor. The work on our new church is making splendid progress. We expect to lay the cornerstone in July. Our parish has suffered a serious loss in the death of Tristam Mowry and Percy R. Mowry, father and son, during the past month. Both were very active in church activities. On May 27, Memorial Sunday, twelve patriotic organizations were our guests. On Children's Sunday, four children were christened. The church school was in charge of the program. Mr. Leining's sermon to the children was on the subject, "I didn't think." The Men's Club outing was held June 8 at the Hummocks. It was the fifth annual outing, with an afternoon of sports, fellowship and shore dinner, and was a social and financial success. The annual convention of the Rhode Island Women's Universalist Missionary Association was held in this church on May 24. Luncheon was served by the ladies of the Mediator Mission Circle. On May 25, our Sunday school had a delightful banquet. The plan provided that each class determine its own menu. The program consisted of songs and toasts by a group of three minute speakers. The banquet is to become an annual affair, so we pass the idea on to others.

Wisconsin

Monroe.—Rev. Noble E. McLaughlin, pastor. A very active year with us draws to a close. On Easter Sunday four were received into membership. In the afternoon the Monroe Commandery of Knights Templars attended our church in a body. On Memorial Sunday the G. A. R. and American Legion were our guests. The week before the pastor preached the baccalaureate sermon for the Normal School, this making the thirteenth he has delivered in our church since coming here. On Children's Day, six were received into membership, and six christened. A "Past Pastors' " Sunday was held recently, when the laymen spoke of the work of each of the former ministers of the church. A feature of this service was a "composite picture" of the former pastors, which was presented to the church. This consisted of a fine photograph of the church framed and surrounded by the pictures of the past pastors, with brief historical data. As an aftermath of this service we had the

ısure of having Rev. Geo. W. Buckley upy the pulpit, the first time he had upied his old pulpit in thirty-five years. r church has been open nearly every ıday night during the entire year with ıe kind of a feature program. We have l moving pictures, stereopticon lec- es, parish suppers and conferences, tatas and other musical features. A up of fifteen men gave an evening of -time songs. They were forced to re- ıt it. There was not even standing m left at either performance. The offer- amounted to $109. The young people's ɔir sang Wolcott's "Dawn of the King- m" on May 15. The pastor is con- ntly called upon for outside addresses. spoke at the one hundred and fourth niversary of the Odd Fellows, addressed ɜ Knights of Pythias at Brodhead, Wis., d on Memorial Day was the orator for ɜ American Legion at Juda, Wis., in ɜ morning and Orangeville, Ill., in the ernoon. In the last few months we ve suffered the loss of three life-long embers: Miss Maria Brown, Mrs. Ellen mmerill, and R. D. Gorham, mayor of ɜ city and trustee of our church. Their ssing is a severe loss to us.

Wausau.—Rev. William J. Taylor, stor. This church will hold its last vice before vacation on the first Sunday July, a special patriotic service. There ll be a reception of members and the ptism of children. The pastor will ake an extended trip to the West during ɜ summer. Plans are already under ıy for a more intensive program in the ll and winter. One of the last delightful cial gatherings of the church was a rty given to the whole church at one of ɜ large pavilions by Senator and Mrs. reutzer and family. It was one of the cial events of the year, and many outside ɜ church were included.

* *

HURCH MEMBERS REPORTED IN 1923

eviously reported	1,227
nta Paula, Cal.	3
exas Convention Church	1
ashua, N. H.	2
iladelphia, Pa., Messiah	2
onroe, Wis.	10
oria, Ill.	3
rookline, Mass.	1
awtucket, R. I.	24
aterloo, Iowa	4
anklin, Mass.	6
Total	1,283

CHRISTENINGS

Previously reported, 251. Springfield, ass., St. Paul's, 8. Santa Paula, Cal., 1. ivermore Falls, Maine, 3. Nashua, . H., 9. Philadelphia, Pa., Messiah, 3. onmouth, Maine, 43. Gardner, Mass., 1. Peoria, Ill., 9. Providence, R. I., ediator, 4. Pawtucket, R. I., 10. Wat- loo, Iowa, 7. Franklin, Mass., 9. onroe, Wis., 6. Leominster, Mass., 1. otal, 385.

AMHERST, MASS

The short course for country clergymen given each year at the Massachusetts Agricultural College, Amherst, will be held this season from July 9 and 13. Dr. E. C. Lindeman of New York will give five lectures on the Co-operative Movement in Denmark and three on Play and the Churches. Then Dr. D. C. Drew of New York and Prof. Walter J. Campbell of Springfield will present the Y. M. C. A. program of recreational work for boys and men. The entire course is one of the best ever offered and is open to all Universalist ministers interested in rural work.

* *

A REMARKABLE SERVICE

Rev. H. D. Maxwell, so long the deservedly popular preacher and pastor at Somerville, Mass., has for the past three years been making a fight against disease at his farm home in Monmouth, Me., and has won out to a degree which insures active work for the Master and rejoices a host of friends. He has labored the past six months in the little village of North Monmouth, in that community service started there a few years ago, in which he has ever been deeply interested. As a result large congregations have been in attendance and a growing interest manifest. On Children's Day the church was made beautiful with flowers and filled with a happy congregation. The services were deeply impressive and the remarkable feature was the christening of forty-one children, the setting forth of a lesson not to be forgotten. The one regret with the people of this community is that of Mr. Maxwell's return to active service in some large parish another fall, for his influence has been great all through this section during his stay at his farm.

G. M. Twitchell.

* *

FEDERATION OF RELIGIOUS LIBERALS

The Federation of Religious Liberals, with Headquarters at Lincoln Center, Chicago, now has individual members in thirty three states, the District of Columbia, and three Provinces of Canada. In addition to individual members the Federation includes various independent churches and the following four liberal denominations: Universalist, Unitarian, Liberal Hebrew, and the Society of Friends. Curtis W. Reese of Chicago is chairman of the executive committee.

* *

FERRY BEACH NEWS

If you have not already done so, there is no better time than now to make your reservations for Ferry Beach, Me. Our popular secretary, Rev. Clinton A. Scott, 1620 Master St., Philadelphia, will be glad to give you full information about the rates.

Ferry Beach is on the eve of the greatest season in its history. There is no better place for a Universalist to spend a vacation and none where he will receive so much in return. There are helpful Institutes as follows: Missionary, July 30 to Aug. 5., Sunday school, Aug. 6 to Aug. 12. Y. P. C. U., Aug. 13 to Aug. 19. During the week there are socials and various sorts of recreation. Sermons are preached on Sundays and also Wednesday afternoons by able leaders of our Church.

Rates will be as follows: Board, $11 a week. Children under seven half price.

Rooms: The Quillen, $3 a week. The Underwood, $4. The Cottage, for women, $3. The Pavilion, $2. The Men's Dormitory, $3. Tents per person $2 a week. Rooms are for two persons. Tents accommodate from four to ten persons. Handling of trunks 50 cents.

President Dr. W. R. Rowland has charge of the Association interests and will make his headquarters at the Hotel Quillen. He hopes to greet all the old friends of Ferry Beach and hosts of new faces this season.

Ferry Beach is reached by B. & M. R. R. to Old Orchard, Maine, and then by a branch of the same road to Ferry Beach. Plan to have your church well represented at this Universalist Institution.

William R. Thomson.

* *

MR. FRENCH AT MURRAY GROVE

Mr. Roy L. French of Meriden, Conn., a competent student of literature and a delightful speaker, will lecture at Murray Grove on Wednesday evening, July 25, his subject being "Contemporary American Poets." This delightful lecture will be a very welcome addition to the strong program already announced.

* *

Notices

UNIVERSALIST LEADERS WANTED

The Publishing House would be glad to receive copies of the *Leader* for March 3 and 10, April 7, 14, 21 and 28, and May 5, 12 and 19, from subscribers who do not wish to keep them.

* *

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 20 to 30, 1923

The fifth meeting of the Southern Universalist Young People's Institute will be held at the Q. H. Shinn Memorial Church, Friday, July 20. The opening sermon will be preached by Rev. F. B. Bishop, D. D.

The faculty is composed of the following: Rev. George A. Gay, Director; Rev. F. B. Bishop, Southern Superintendent; Rev. L. B. Fisher, Dean Ryder Divinity School; Rev. Stanley Manning, Director Young People's Work; Mrs. Katharine Haskell Ball, Missionary. The program will include lectures each morning from nine until twelve; excursions to Lookout Mountain, Signal Mountain, and other points of interest; sunset praise services on the mountains; special sermons by noted preachers; delightful social affairs in the homes of Chattanooga members. Education, Inspiration, Recreation.

Terms: $1.00 enrolment fee, and $10 board and room.

For further information address the Director, Rev. George A. Gay, 1612 East 14th St., Chattanooga, Tenn.

* *

1923 YEAR BOOK

The Universalist Year Book for 1923 is ready for distribution. This issue contains 176 pages giving the reports of the General Convention and auxiliary bodies, necrology, directories of general organ-

izations, State Conventions and local churches. The price of the book is one dollar, with discount for ministers and church officers.

Order from Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass., cash to be sent with order.

* *

Y. P. C. U. ANNUAL CONVENTION

The thirty-fifth annual convention of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Muncie, Ind., beginning at 7.30 p. m., July 11, 1923.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

The following amendments to the Constitution, as read at the Worcester Convention in 1922, will be acted upon:

"That in Article V, Section 4, the word national be changed to general in the following phrases: 'The Annual Conventions and other meetings of this organization shall be composed of the National officers and department Superintendents,' and 'in states where there is no State Union by the National Union-at-Large Superintendent,' and that the following words be inserted: 'pastors' assistants' and 'religious directors,' to read as follows: 'and the ministers, pastors' assistants and religious directors of the parish in which any Union or Junior Union is located'."

Louis F. Merlin, Secretary.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of the Ferry Beach Park Association will hold their annual Fair Wednesday, Aug. 8, at 2 p. m. We earnestly ask the co-operation of all women interested in Ferry Beach. Gifts of salable articles would be much appreciated. Many of the local aid societies in the various churches can aid in this work. The chairman of the Fair committee is Miss Martha J. Marshall, 107 Bridgham St., Providence, R. I. Every dollar received from this fair goes to make a bigger and better Ferry Beach.

Mrs. William R. Thomson,
President Ladies' Aid Society.

35 *Sherwood Ave., Bridgeport, Ct.*

* *

WANTED

Copies of "Gospel Melodies New and Old." Address Miss Clara Magrew, 864 S. Main St., Urbana, O.

* *

MURRAY GROVE, N J., SEASON OF 1923

The following program will reveal that the coming season at Murray Grove is likely to surpass any preceding one in attractiveness and attenance.

Saturday, July 14—Opening.

Sunday, July 15—Preaching service by Rev. Wm. H. McGlauflin, D. D .

Sunday, July 22—Preaching service by Rev. H. M. Cary.

Wednesday, July 25—Lecture by Mr. Roy L. French. Subject, "Contemporary American Poets."

Thursday, Saturday, Monday and Wednesday, July 26, 28 and 30 and August 1, beautifully illustrated travelogues by Rev. U. S. Milburn.

Sunday, July 29—Preaching service by Rev. U. S. Milburn.

Sunday, Aug. 5—Preaching service by Rev. Roger F. Etz.

Saturday, Aug. 11—Birthday Party.

Sunday, Aug. 12—Preaching service by Rev. John Murray Atwood, D. D.

Thursday, Aug. 16—Annual business meeting.

Friday and Saturday, Aug. 17 and 18—Annual fair.

Sunday, Aug. 19—Preaching service by Rev. John Smith Lowe, D. D.

Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, Aug. 20, 21, 22, 23, 24 and 25—Institute of the Women's National Missionary Association.

Sunday, Aug. 26—Preaching service by Rev. Francis W. Gibbs.

Tuesday, Wednesday, Thursday, Friday, Saturday and Monday, Aug. 28, 29, 30, 31 and Sept 1 and 3—Institute of the General Sunday School Association and the Young People's Christian Union.

Sunday, Sept. 2—Preaching service by Rev. Stanley Manning.

Numerous religious services, lectures, entertainments and excursions throughout the season.

The rates at Murray Grove are very low, the rooms and board are good and the company is delightful. For reservations or information address Rev. H. M. Cary, Little Falls, New York.

* *

MURRAY GROVE FAIR, 1923

The Annual Fair for the benefit of the Murray Grove Association will be held at Murray Grove August 17 and 18 under the direction of Mrs. Joseph Crowell, Jr., assisted by Miss Hattie E. Miller.

Will you be one to help make $1,000?

Kindly send all donations of money, fancy and useful articles to either member of the committee.

Address until Aug. 1, Valley Stream, Long Island, N. Y. After that date to Murray Grove House, Forked River, New Jersey.

* *

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, has appointed the following as a general Committee of Arrangements for the next session of the Convention to be held in Providence, R. I., Oct. 24-28, 1923: President Roger S. Galer, Rev. Henry R. Rose, D. D., and Secretary Roger F. Etz, with representatives from Providence to be added.

Suggestions to be considered by the Committee will be welcomed. Send correspondence to Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

Obituary

Mrs. Elnora Sloan Stone

Mrs. Elnora Sloan Stone died on Saturday, April 7, at her home in Rochester, Minn., after an illness of many months.

She was born in Hardwick, Mass., June 7, 1848. The youngest of ten children of Willard and Alma W. Sloan, she went with her parents to Rochester in 1856. After graduating from Pike's Normal School she taught for several years in the county and the city schools. She was united in marriage to James K. Stone of Elmira, New York, on Nov. 2, 1783. They made their home in Rochester until the death of Mr. Stone in 1884.

Mrs. Stone then taught in Saint Paul Park, removed to Minneapolis and held a position of assistant librarian on the east side for several years until the beginning of the Spanish American war. Her only son, Major Carl L. Stone, went out to the Philippines, an officer in the 13th Minnesota regiment, and the following year Mrs. Stone accompanied her son and his wife to Manila. She spent much of the time there and at different military posts in the island until 1920, when, her son having died, she returned to Rochester, where she has since resided.

She was a woman of fine character, literary attainments and wonderful memory. She was one of the very early members of the Universalist church in Rochester and the funeral was held there, conducted by Rev. Ernest M. W. Smith. Mr. Smith read two of Mrs. Stone's own poems at the services.

Marion L. Sloan, a sister, survives, as does also a daughter-in-law, Mrs. Florence Stone, and three grandchildren, of Berkeley, Cal.

Mrs. Clara R. Kennedy

The death of Mrs. Kennedy, which occurred in Jacksonville, Fla., Feb. 26, 1923, removes a strong pillar of Universalism in Michigan and a tireless worker in the activities of the W. C. T. U. She was born in Eckford, Michigan, seventy-eight years ago. She became the wife of Wallace E. Kennedy of Liberty. Here the home was a place of hospitality and refinement. Mrs. Kennedy united with the Universalist church at Liberty on July 12, 1891, and has been a loyal member ever since, even though she moved to Jackson, Mich., soon afterwards. In Jackson she became a leader in the cause of temperance. County, district, and state offices were ably filled by her in the W. C. T. U. organization. One of the largest and most active unions in Jackson remains as her visible memorial, the Clara Kennedy W. C. T. U. She also held local and state office in the Federation of Women's Clubs.

Of her immediate family she leaves her devoted husband, a son, Everts, of Cement City; a daughter, Mrs. Cora McReynolds of Jackson; and another son, La Dow, of Jacksonville, who has been prominent in our church circles in Michigan and is a devoted son of the church.

Mrs. Kennedy's body was brought to Jackson in June, where on Sunday, June 10, a vast concourse of people gathered to express their respect. Final services were held that afternoon in the Liberty Universalist church and her grave is in the beautiful cemetery hard by. The Rev. William Couden, a long-time friend of the family, officiated.

Mrs. Kennedy's zeal for righteousness, her devotion to her church, and her beautiful charm and spirit will be sadly missed.

Mrs. Nancy Downing Jones

June 9, 1923, Mrs. Nancy Downing Jones, widow of James J. Jones, late of Hallowell, Maine, passed into the life immortal, at the age of ninety-one. She was the oldest member of our Hallowell parish, and, until recent years, very active in its work, and loyal and true to the last. She was a daughter of Henry and Nancy Hewins, one of the pioneer families of the state. She was born in Hudson, Me., spent her early years in Manchester, and for more than sixty years was a highly valued resident of Hallowell. She leaves four children—Mrs. Alice Strout of West Somerville, Mass., Henry Jones of St. Louis, Mo., Mrs. Harriet Jones and Miss Annie Jones of Hallowell.

Robert Ellis Hill

The Salem, Mass., church, during the last year has lost by death several of its devoted and life-long members. None were more loyal, or will be more missed, than Robert Ellis Hill. He was born into the Salem Universalist church, being named for a beloved pastor, Sumner Ellis, and all through his sixty-nine years of life he held it most dear to his heart. He was regular in his attendance at the religious services; hot or cold, stormy weather or fair, he was in his pew, a devout worshiper. He was senior deacon of the church and trustee of the parish in this latter office giving much time and work. A subscriber and reader of the *Leader* for more than forty years, he always said that it was the best denominational paper published. His was a rare soul the home and church being enshrined in his heart His wife and two children, as well as a host of friends call him blessed, and will keep bright his life of service by their service.

James Birney Harsh

Mr. Harsh was a great Universalist layman, although in Creston, Iowa, where he lived since 1870 there was no Universalist church. But he read the *Leader* every week and circulated it. He was born in Ohio in 1845. When still a boy in his teens he went into the Civil War and served with honor as a sergeant.

Last year he was elected Commander of the Iowa G. A. R., and his surviving comrades read their ritual, sounded taps, and fired the military salute over his grave. He was banker, editor, merchant and lawyer in his town, and successful in all. He was chairman of the Iowa Republican Convention for eight years, for two terms mayor of Creston, and a member of the Iowa Senate for eight years.

As a child he thought himself out of Orthodoxy and was glad and surprised to discover that there was such a denomination as the Universalist, and he at once joined them and went to Lombard College as a student after the Civil War. There he met Miss Anna E. Slater, whom he later married, and with whom he lived almost fifty years in wonderful home love and life.

Their two children, Sam and Grace, were both sent to Lombard, where they graduated with honor. The son later died, a deep loss from which their hearts never recovered. Mr. Harsh was chairman of the trustees of Lombard College, until he was forced to resign by increasing cares and decreasing health.

He died June 20, and his body was laid to rest at Creston, services being conducted by Dean Fisher.

Strong, but gentle, quiet but efficient, this good man lived and died, loved and honored by all the thousands who knew him. Many who read this will send loving sympathy to the surviving widow and the much-loved daughter Grace, left in the Creston home.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

EADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary,*
176 *Newbury St.,*
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 Send for Catalog.

Light and Peace

BY

Rev, C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

Educational

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Write DEAN LEWIS B. FISHER,
1365 East 60th St., Chicago, Ill.

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. D
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. D
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

Customer: "It's tough to pay fifty cents a pound for meat."

Butcher: "Yes, but it's tougher when you pay twenty-five."—*Puppet.*

* *

"This question seems to puzzle you."

"Not the question—but the answer."—*Sondays Nisse (Stockholm.)*

* *

"This room is small and seems poorly furnished—one chair and a folding bed."

"That, sir, is the telephone booth."—*Louisville Courier-Journal.*

* *

"Perhaps some of you don't agree with me," said a local preacher in a challenging tone, "and I admit if you don't you are not alone. I've consulted Adam Clarke and he's agin me; I've looked up Benson's commentary, and he's agin me. I turned to Barnes' Notes this morning, and he's agin me. But what of that?. I'm agin them."—*Selected.*

* *

Chemical experts in Washington say that poison gas will cure tuberculosis. So will decapitation.—*Nashville Southern Lumberman.*

* *

A big burly man called at the rectory, and when the door was opened asked to see the rector's wife, a woman well known for her charitable impulses.

"Madam," he addressed her in a broken voice, "I wish to draw your attention to the terrible plight of a poor family in this district. The father is dead, the mother is too ill to work, and the nine children are starving. They are about to be turned into the cold, cold streets unless some one pays their arrears in rent, which amounts to fifty dollars."

"How terrible!" exclaimed the lady. "May I ask who you are?"

The sympathetic visitor applied his handkerchief to his eyes.

"I'm the landlord," he sobbed.—*American Legion Weekly.*

* *

A motorist and his wife traveling over a familiar road came to a sign pointing to Bangor. The reversed arrow pointed to Monroe.

"That sign is exactly reversed," said the driver to his wife. "Bangor is the other way."

"I guess the sign is more apt to be right than you, Fred," answered his wife, with conjugal emphasis. "Go right in and inquire at that farmhouse."

Fred obeyed, and the farmer answered, "Yes, that sign ought to be over on this side the road, but when we tried to set it, we struck a laidge, so we stuck her over there."

"But," remonstrated Fred, "it makes the directions the wrong way around."

"I know it does," said the farmer, "but anybody knows enough to git to Bangor."—*Harper's Magazine.*

"The Little Corner Never Conquered"

The Story of the American Red Cross War Work for Belgium

By John van Schaick, Jr., D. D., M. D.

Formerly Lieutenant Colonel, U. S. A. (Assimilated) and formerly Commissioner to Belgium, A. R. C.

Illustrated, Cloth, 12mo., $2.00

Among the chapters are: "The Spectacle of War in Flanders," "The Works of Her Majesty the Queen," "Belgian Red Cross Activities," "Refugees in Flight," "Refugees in Exile," "The Children's Own Stories," "For Those Who Held the Line," "The King Comes Home," "Cardinal Mercier," "The Americans Come to Flanders."

Illustrating Applied Religion at its best. Setting forth the true principles of relief in war or peace. A story told by a participant with perspective.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St., Boston

Did Jesus Mean It?

By Frank Durward Adams, D. D.

Here is a vigorous and stimulating discussion of four key-note sayings of Jesus, as reported in the Sermon on the Mount:

"Resist Not Evil"

"Love Your Enemies"

"No Thought for the Morrow"

"Judge Not"

Two chapters are devoted to each saying, making eight great Lessons in Spiritual Culture.

Dr. Adams believes that Jesus meant these challenging words to be taken literally, and that we shall never have Christianity as he taught it until we act accordingly.

The book is designed primarily for the general reader, and is written in a popular, intensely interesting style and without technical terms or phraseology. Yet it is admirably adapted for use in classes or study groups. Following each chapter are suggested exercises for individual practise and demonstration of the principle dealt with in the chapter.

Beautifully printed on good book paper, 200 pages, cloth bound, with title in gold. Price $1.00; by mail $1.05. Special rates to societies in dozen lots.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St. **Boston, Mass.**

6010 Dorchester Ave. **Chicago, Ill.**